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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 33.

THE PAPAL POWER.

The Pope is the head of the Roman Catholic Church, having the highest authority among the ecclesiastics of the Latin Church, and a controlling authority over them. Besides, he has like kings and emperors, temporal authority over certain states in Italy.

From the end of the 4th century the bishop of Rome was among the five patriarchs or superior bishops of Christendom. In 445, the Emperor Valentinian III. acknowledged the bishop of Rome as primate, and as the last tribunal of appeal from the other bishops; but his authority, even in the West, met with opposition till the eighth century. The Eastern or Greek church had already separated from the Western or Roman, and in the year 867, Photius, patriarch of Constantinople, or head of the Greek church, excommunicated Pope Adrian II.

The growth of the papal power was gradual; and it may be regarded as firmly established at the close of the 10th century. In 1059, Pope Nicolas II. placed the right of election to the papal chair in the hands of a *conclave* of cardinals, to the exclusion of the laity.

Gregory VII. who was pope from 1073 to 1086, seems to have purposed making the church entirely independent of the temporal power. In 1074, he issued a decree against the marriage of priests, and, in 1075, abolished lay investiture. Henry IV. of Germany resisted this last measure, and was at length excommunicated by the pope for it. From this time, for several centuries, the papal throne was the first in Christendom, before which kings and emperors humbled themselves, and the haughty barons who regarded neither law nor temporal authority, were subdued to obeisance. During the pontificate of Innocent III, (who reigned from 1198 to 1216,) the pope gained the power of disposing, at pleasure, of all the dignities and benefices of the Western church. The pope, having now attained complete control over the affairs of the church, very naturally looked, with a wishful eye, upon temporal authority which was likely to be the consequence of his spiritual supremacy.

'Innocent III. dared to depose and proclaim kings, as, for instance, John of England, and to threaten the whole world with excommunication. The emperor Otho IV. called himself such by the grace of God and of the Pope. Kings were called *sons of the pope*; and the fear of the terrible consequences of the interdict, which the popes pronounced, as vicars of Christ, upon disobedient princes and their kingdoms, the rebellious spirit of the barons, the ill-regulated constitution of states, and the great want of laws, subjected the rulers of these times to the authority of a lord, whose court was the cradle of modern politics, and whose power and influence were irresistible, because supported by public opinion and by superstition. It was with reason, then, that popery, at that time, was called a *universal monarchy;* the cardinals being counsellors; the legates in the different kingdoms of Europe, viceroys; the archbishops and bishops, governors and lieutenant-governors; the priests, ministers of police and of the finances; and the religious orders, the standing armies of the Roman pastor; who thus had at his back 300,000 servants of different ranks, scattered among the different nations, entirely devoted to his interest, and powerful by the arms of religion and fanaticism.'

But from the beginning of the 14th century, the decline of the papal power in Europe commenced; one government after another resisted the papal authority; political affairs clashed with the former respect for the see of Rome; and this authority gradually sunk in the estimation of individuals; and the corruptions of the popes and of the priests helped to impair the reverence for Rome, until about the year 1520, when the rupture with the pope by Luther took place, and open resistance to the papal authority was manifested,—a period which may be considered as the proper commencement of the Reformation. From that period down to the present, the papal sway has been diminished by successive events in Europe; and in no period of equal length, has it suffered so much as from the commencement of the French revolution in 1789, to the downfall of Bonaparte in 1814, when the pope was restored to his temporal dominions in Italy, and, in some small degree, to his spiritual sway, for which Pius VII. was indebted to the coalition of temporal princes, among whom were two heretics (the English and Prussian) and a schismatic (the Russian.) When restored, the course he pursued was, in some respects, at variance with the views of his liberators, and showed that the example of his predecessors of the eleventh and twelfth centuries, and their exorbitant claims had been thoroughly impressed on his mind, in accordance with the established maxim of the Roman court, 'never to give up the slightest of its claims, but to wait only for opportunities.' He died July 6, 1823, at the age of 82.

When Napoleon, during the consulate, concluded the *concordat* with Pius VII. in 1801, and established the Catholic religion in France, he reserved to himself such powers, relating to the church, as were most favorable to his ambition.

In 1804, when chosen emperor, he invited the pope to cross the Alps, and attend the coronation in Paris. Upon this invitation the pope, full of joy at the honor, resolved on accepting it, though no pope had anointed and crowned a sovereign, but at Rome, for over a thousand years viz. since 751, when Pepin the Short was crowned. He called together a council of cardinals, and told them the obligations he was under to this great captain, and the immense good to souls, which he should effect by anointing and crowning Napoleon, emperor of the French, whom he regarded at that time as 'his dearest son in Christ.'—On his return from Paris, he informed his cardinals, with much satisfaction, of the attentions he received in France, and which his vanity led him to suppose to be sincere, and expatiated on the plans of good to the church, which his imagination pictured to him, that he should execute, as the result of his pious and princely journey to the metropolis of the great nation.

By the concordat of 1801, Napoleon allowed the pope only the shadow of authority,—the consecrating of bishops in France whom he had himself nominated.

Napoleon's policy was to secularize ecclesiastical property, and to make every thing contribute to his own aggrandizement; and he who opposed his plans, must expect the vials of his wrath. In March, 1805, the pope refused to attend to the coronation of Napoleon at Milan, as king of Italy. For this offence, and for refusing to recognize Joseph as king of Naples, and to shut his ports against English ships, the pope was mortified to see the French troops occupy Rome itself in 1808, and in May 17, 1809, the papal cities and even Rome itself were incorporated into Napoleon's kingdom of Italy. One of the reasons for this measure, assigned by Napoleon, who pretended to be a great friend to religion, was that political cares must too much absorb the attention of one whose spiritual office demanded all his attention. On the 11th and 12th of June following, the pope issued two balls of excommunication against all violators of the papal territory, and on July 6, he was arrested in his chamber by French troops, and on refusing to renounce all claims to temporal power, was conducted to Florence, and thence to Avignon, where he was confined. He protested against his confinement; and, in his excommunication of the emperor, he had the prudence to say expressly, that his object was not to excite insurrection, but was solely spiritual,—to bring Napoleon to repentance, though the task of softening the iron-hearted conqueror of Europe, by means of the paper protestations of a dethroned, helpless and imprisoned pope, would seem to be hopeless, in the Nineteenth century.

The complaints and denunciations of the Pope in confinement, produced no other effect on Napoleon but derision; and his mortifications were regarded by some of the Catholics, as a just judgment of Heaven, for his agreeing to the concordat, and for sanctioning the imperial coronation.

While in confinement he persevered in his obstinacy in refusing the offers of Napoleon, and in 1811, disregarded the request of the emperor to consecrate twenty seven bishops nominated by him, and who waited only for the papal confirmation, to enter on the duties of the episcopal office. This inattention on the part of the pope, Napoleon construed into a refusal, and called a council of prelates to perform the ceremony, declaring, at the same time, that the concordat was at an end, and intimating, that if the pope would not conduct himself like a Frenchman, he could not expect to retain any authority or influence in the great empire.

Pius VII. still remained a prisoner in France till at length, in 1814, the imperial career of Napoleon had been run, when the allied powers restored Pius to the papal throne, and the papal dominion, in Italy.

A new compact was formed with the pope, in 1817, by Louis XVIII, who, however, retained the nomination of bishops, and left the pope the privilege of confirming them, in accordance with the wish of the French people to be independent of a spiritual authority beyond the Alps.

As in France, so in the other Catholic countries in Europe, as Spain, Portugal, Austria, &c., except the States of the church, the reigning governments, generally, now appoint their own bishops, leaving to the pope the humiliating and merely complimentary duty of confirming the nomination.

Even before the time of the French Revolution, the Roman Pontiff had lost much of his temporal influence and sway, both in France and in other Catholic countries out of Italy; and the commotions which were in those countries especially, consequent on that revolution, resulted in disturbing the old prescriptive order in government, and particularly in ecclesiastical power. At the present day the papal claim to temporal authority is but a name,—the pride of ecclesiastical usurpation is brought low; and the chief influence which the pope can now exert in Europe out of the Italian States, is not from a direct claim, but indirectly results from the direct effects of the religious part of the organization of the Roman Catholic church. And even within the States of the church, the pope is but a servant of Austria especially, whose wishes with those of France and Spain, must be consulted by the cardinals in conclave for the choice of a successor of St Peter.

'The Pope and the priesthood are now,' says a sensible writer, 'steering between Scylla and Charybdis,—the rocks of idolatry and infidelity! If they relax in their mummery and superstition, they lose their hold on the populace, and with it their loaves and fishes. If they persevere, they will draw on them the derision and contempt of enlightened Europe. Unfortunately, they have not even the alternative of these two courses. They must persevere, because blindness and idolatry give the best chance of lasting their day. Their successors must shift for themselves. And, indeed, many of them may conscientiously think that a belief in purgatory, intercession, and remission, is better than no belief except that of final extinction of the soul by death.'—(*Johnson on Change of Air*, 204,5.)

[From the [London] Christian Observer.]

DISTINCTION OF 'CHURCH' AND 'CONGREGATION'

The phrase 'church and congregation' is altogether anomalous; for where in Scripture do we read of the congregation as distinct from the church? Were not the circumcised members of every Jewish family accounted a portion of God's chosen people? There has, indeed, always been an outward visible church, and an inward spiritual church; for 'all are not Israel who are of Israel;' and neither circumcision nor baptism, of itself, avails any thing, but being a new creature. But this is not the distinction pointed out in the phrase used by Dissenters; unless they mean to say that every individual member of what they call 'the church,' in a particular place is, without exception, one of the truly faithful in Christ Jesus; and that no person in that place who is not included in that 'church' does really belong to Christ's holy communion. A Nonconformist's church, after the most careful scrutiny, may be a mixed assembly, as truly as what he calls the congregation, or what we call a parish: in other words, his visible church is not of necessity commensurate with the invisible church, for, do what he may, he cannot pronounce an infallible opinion. He has, or may have, carnal persons in his church: he must substantially admit, however he may phrase it, the distinction between an outward and visible, and a spiritual and invisible church. It is in vain, therefore, for him to tell us of his construction of the Greek word *ecclesia*, as if his members were infallibly all spiritually-minded men, without one self-deceiver or hypocrite, so that his church comes accurately within that construction. His ecclesiastical hedge neither includes all the sheep, nor shuts out all the goats: it is only the visible boundary of man's church, not the unseen boundary of God's church. In Nonconformist churches, then, as well as in the National, there are tares and wheat growing together; the only essential difference being, that the Nonconformist makes his church to consist solely of persons who have been judged, by the majority of votes of their minister and brethren, fit to be communicants; while the National church takes in all baptized persons, not being excommunicated, seeing they are, from their profession as believers, (otherwise they are self-excommunicated,) supposed to be 'showing forth the Lord's death till he come.' If the Nonconformist speak of that mixed society which the church, so far as man can discern, must be upon earth, we ask for his proof that it is admission to the Eucharist, and not to Baptism, that is by New Testament rule, or Old Testament analogy, the visible gate of admission into that church. But if he confine the reference to the truly faithful, then whether the test be Baptism or the Eucharist, the result is the same; for if a Nonconformist does not consider his 'church' unchurched because all his communicants may not be faithful men, neither is a National church unchurched because all baptized persons are not godly communicants. There is an essential difference between the true believer and all other men; and no outward blendings, or erring decisions, whether in a cathedral or a tabernacle can lessen or affect it; but the line of demarcation is too intricate to be traced out by the coarse, artificial, and non-scriptural distinction of 'church and congregation.' All that the Nonconformist has any Scriptural warrant authoritatively to pronounce, and all that in many cases he can say with truth, of the two classes of his 'hearers' thus distinguished, is, that they are communicants or non-communicants. To profess to go further, is either presumption or a futile waste of words. If by calling part the church, and the remainder the congregation, he intends not merely to point out those who have been considered qualified to become communicants and have become so, and those who are not considered qualified, or have not acted up to their privilege; but to decide also the secret question, known only to God, whether this man or that is truly a member of the invisible church, whose names are written in heaven; then this partitioning a given number of persons into 'church and congregation,' is highly presumptuous and unwarrantable: it is usurping the prerogative of God, and making a human tribunal the court in which the unerring judgment of the Last Day is to be anticipated. But if it be replied, that nothing of this kind is meant; that there is no such unwarrantable inquisition; that nothing more is intended than to distinguish those who, in the exercise of the judgment of such members of the communion as vote in the affirmative, are considered fit to sit down at the Lord's table, and wish to do so, from those who express no such wish, or are not considered qualified; but without meaning that all who are included in this 'church' are among the truly faithful, or that in the 'congregation' are none who are better qualified to be in the 'church' than some who are admitted into it; then the distinction, for any spiritual purpose, is but a futile waste of words. Nay, it is deceptive; for it affects to wear a New Testament aspect which does not belong to it: it sets up an ecclesiastical line of demarcation which does not coincide with the line of spiritual demarcation; any more than if the whole body of hearers had been divided into the sitters-down-stairs and the sitters-in-the-galleries.

Many persons are much struck with what appears to them at first sight a very clear and Scriptural distinction, but which in truth has no Scriptural sanction whatever, of the non-communicant portion of the auditory being denominated the 'congregation,' and the communicants the 'church.' Our reply is, that this use of the words is altogether artificial; that (so far as the present argument is concerned) the church, in Scripture, means the congregation of the faithful, and the congregation of the faithful means the church; and that is either presumptuous, or else futile, to restrict the congregation to attendance on divine worship, baptized or unbaptized; and the church to a body of persons who are not the whole church outwardly and visibly, since that body does not comprise all who, being baptized into the faith of Christ, continue to profess to be Christians; and who are not the church inwardly and spiritually, since some false members may have been admitted, and some true ones excluded. This division into 'church and congregation,' we therefore repeat, if intended to point out any New Testament distinction, or to be any thing more than a mere convenient chapel registry, is both presumptuous and delusive; and we fear that it originated in that narrow-minded and bigoted spirit, which, unless watched and prayed and striven against, leads each sect, with unchristian exclusionism, to shout, 'The temple of the Lord, The temple of the Lord, The temple of the Lord, are we!' We altogether deny the Scripture warrant by which the word 'congregation' is applied to those who, for the most part, are considered the unconverted, from those who are considered the converted.

THE CONVERSION OF THE CHURCH.

We hear a great deal now a days about the conversion of the world. It is in almost every Christian's mouth: and we cannot be too familiar with the phrase—we cannot be too diligent to promote the thing. It ought to have our daily thoughts, prayers, and efforts. It deserves our hearts. It is the great object of Christianity. But there is another community besides the world, which I think needs to undergo a measure of the same process that the world so much needs. It is the Church. While the conversion of the world is made so prominent, I think we ought not to overlook the conversion of the church, especially since this comes first in order.

Every thing, we know, begins at the house of God, both in judgment and mercy. But what do I mean by the conversion of the church? Is not the church converted already? Suppose I admit that; may she not need a new conversion? Regeneration is but once, but conversion may be many times. Peter had been converted when Christ said to him, 'and when thou art converted, strengthen thy brethren.' There is no doubt the church might be converted again, and that without any injury to her.

But why do I think the church needs conversion? I might give several reasons, but I will assign only one. It is founded on Matthew, 18: 3: 'Except ye be converted, and become as little children.' Here we see the effect of conversion is to make the subjects of it as little children, and hence St. John addresses the primitive christians as little children. Now my reason for thinking the church needs conversion is, that there does not seem to be much of the little child about the church of the present day. There is a great deal more of 'the old man' about it, I am afraid. I think if John were living now, he would not be apt to address the members of the church generally as 'little children.' No, indeed. I question whether, if he were even addressing an assembly of the ministers and officers of many of our churches, he would not be apt to apply other terms than 'little children' as a preface to his exhortation 'love one another,' which I am sure he would not forget.

Little children are humble, but humility is not a remarkable characteristic of the church of the present day. I don't think the scholars of either of the schools have got the lesson of lowliness very perfectly from their Master. I fear, if the Master were to come in upon us now, he would be likely to chide many in both the schools. Why two schools? There is but one Master.

How confiding little children are, and how ready to believe on the bare word of one in whom they have reason to feel confidence, and especially if he be a father! But not so the church. 'Thus saith the Lord' does not satisfy her sons now. They must have better reasons for believing than that. They must hear first what he has to say, and then see if they can get a confirmation of it from any quarter before they will believe it. How unceremoniously many of these children treat some of the things which their Father very evidently says, because they do not strike them as in accordance with reason, justice, or common sense!

How docile the little child is! Mary, who 'sat at Jesus's feet and heard his word,' was such a child. Never a why or a how asked she of him. I cannot say so much of the church of our day. Simplicity also characterizes little children. How open and artless they are—how free from guile. Such was Nathanael. Whether this trait of character be conspicuous in the church now, let the reader say.

Little children are moreover characterized by love, and their charity 'thinketh no evil.' How unsuspicious they are! But too much of the charity of the present day, so far from thinking no evil, thinketh no good. It suspects every body. It 'hopeth' nothing.—Indeed love, and her sister peace, which used to lead the graces, are becoming as wall-flowers with many; into such neglect they have fallen. They seem to be quite out of the question with many. Some good men appear to think that contending for the faith is the end of the commandment and the fulfilling of the law. But it is not. It is a duty, an important duty—one too little regarded by many—one never to be sneered at as by some it is. I acknowledge some treat it as if it were nothing. I only say it is not every thing. There is walking in love, and following peace, which, as well as contending for the faith, are unrepealed laws of Christ's house. I believe they can all be done, and that each is best done when the others are not neglected. I am sure truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not more of one mind, is that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren could love one another. What if we see error in each other to condemn, can we not find anything to love? I would the experiment might be made. Let us not cease to contend for the faith—not merely for its own sake, but for love's sake, because 'faith worketh by love.' But, in the conflict, let us be careful to shield love. It is a victory for truth scarcely worth gaining, if charity be left bleeding on the field of battle.

You see why I think the church wants converting. It is to bring her back to humility, and simplicity and love. I wish she would attend to this matter. She need not relax her efforts for the world. She has time enough to turn a few reflex acts on herself. The object of the church is to make the world like herself. But let her in the mean time make herself more like what the world ought to be. It is scarcely desirable that the world should be as the church in general now is. Let her become a better model for the world's imitation. Her voice is heard for Christ; but let her 'hold forth the word of life' in her conduct, as well as by her voice. Let her light shine. Let her good works be manifest. Let her heaven-breathed spirit breathe abroad the same spirit.

The work of the conversion of the world goes on slowly: but it makes as much progress as the work of the conversion of the church does. No more sinners are converted, because no more Christians are converted. The world will continue to lie in wickedness, while 'the ways of Zion mourn' as they do. Does any one wonder that iniquity abounds, when the love of so many has waxed cold? We are sending the light of truth abroad, when we have but little of the warmth at home.

We are often asked what we are doing for the conversion of the world. We ought to be doing a great deal—all we can. But I would ask, what are we doing for the conversion of the church? What to promote holiness nearer home, among our fellow-Christians and in our own hearts? Let us not forget the world, but at the same time let us remember Zion.—*Nevins.*

[From the Vermont Chronicle.]

TO FAULT-FINDERS.

Messrs Editors—Having been induced to listen to the disaffections of professed Christians, very much against my better judgment, I have thought it proper to disburthen myself of the repetition of such trials, by an unreserved disclosure of the impression they have made upon my mind.

1. My first impression in reference to the censorious ones was—you have a wrong spirit yourselves, or you would not be proclaiming the pretended faults of a Christian brother, and especially beyond the enclosure of your own proper circle. To retail such things at home, savors of a bad spirit and ill-breeding; how then must I regard such conduct away from home. A right spirit would prefer the silent, unobtrusive course which is commended by Christ (Matt. 18th chap.) If thy brother trespass against thee, &c. The observance of this rule, you have solemnly promised by the oath of your covenant.

2. It is unreasonable to ask, and highly presumptuous for me to give an opinion or advice, founded upon the very partial views and feelings of such as are manifestly prejudicial.—Their representations are apt to be either entirely unfounded or cruelly distorted and magnified. It becomes me to remember the golden rule of Christ. All things that ye would that others should do to you, &c. I should take it as very unkind for any man to pass an unfavorable judgment upon myself, founded upon the railing accusations which individuals of a bad spirit had carried away from home.

I must learn wisdom from the schools of experience. In by-gone years, I was almost compelled to hear a detail of complaints, even against a minister of Christ. But upon investigation, it appeared that they were the ebullitions, of prejudice and spleen—that the pastor's character and faithfulness were unimpeachable—that he had the confidence and affections of the most enlightened and devoted people of his charge.

4. No prudent or discreet man will suffer his mind to be made the repository of the complaints of the fault-finding and the captious. It is quite sufficient to hear and judge when formally requested to do thus, by all the parties in interest, and when I may have the advantage of understanding the *whole subject* as it *is*.

I would therefore say to those brethren who would encumber me with their complaints, I fear you have not duly inquired after the mind and will of God. Your course does not seem in accordance with the command of Christ. I would therefore ask you to consider the advice of the wise man, 'Leave off contention before it is meddled with.' PROPRIETY.

[Extract from the Literary and Theological Review.]

DISEASES AMONG THE CLERGY.

BY CHARLES A. LEE, M. D., NEW YORK.

With respect to the brain, we may remark, that it is subject as regards its exercise, to the same laws as the other organs of the body. It may suffer from inactivity, as well as from being over-worked, and its functions only can acquire readiness, by being moderately exercised after proper intervals of repose. That clergymen are not exempt from insanity brought on by excessive mental application, our Lunatic Asylums will abundantly testify; and the system of religious excitement, at present in fashion, does not tend to diminish the evil. Tissot has truly remarked, that the disorders produced by the efforts of the mind, fall soonest upon such as are incessantly engaged in the contemplation of the same object. In this case, he adds, there is only one part of the sensorium acted upon, and that is kept always on the stretch; it is not relieved by the action of other parts, and therefore is sooner fatigued than injured. Whether this be the correct hypothesis or not, the fact cannot be disputed. Boerhaave, after a long period of intense study, suffered for six weeks from excitement of the brain, bordering on insanity. It is now generally conceded that the mind even of Sir Isaac Newton, was, for a considerable time, disordered by excessive application, and that he never altogether recovered from the shock. Sir Humphry Davy, Walter Scott, Canning, Whitbread, Castlereagh, Romilly, and numerous others, of distinguished talent, have been arrested in mid career, by fatal disease induced by inordinate action of the brain. In an obituary notice of the celebrated Dr. M. Crie, who died during the last year in Edinburgh, it is stated, that a short time before his death, he expressed an opinion that he should die soon and suddenly; and complained '*that his strength had been over-tasked, that he had too much to do*, and that he should never bring his life of Calvin to a conclusion.' The result was as he had prophesied. Soon after preaching twice on the Sabbath, he gradually sunk into an apoplectic stupor, from which he never recovered. How often have we seen clergymen, when called to the charge of a congregation, especially in the city, enter upon an amount of mental exertion, altogether incompatible with the continued enjoyment of a sound mind in a sound body. It seems that nothing short of actual personal experience, will convince men, that the mind as well as the body, cannot be over-worked with impunity. There can be no doubt, that a large proportion of the cases of dyspepsy are caused by the concentration of vital action in the brain, thus leaving the digestive organs unprovided with the requisite nervous stimulus. Every one knows that violent emotions of the mind, such as grief, arrest the progress of digestion: and the influence of the brain and mind over the heart and lungs, is no less manifest. It is, however, a wise provision of Providence, that intellectual effort, so far from being injurious to health, when properly regulated and conjoined with appropriate bodily exercise, is probably conducive to longevity. This will appear from the following table of the ages which some of the most distinguished natural philosophers have attained.

	AGE.
1. Bacon,	78
2. Buffon,	81
3. Copernicus,	70
4. Cuvier,	64
5. Davy,	51
6. Euler,	76
7. Franklin,	85
8. Galileo,	78
9. Halley,	86
10. Herschel,	84
11. Kepler,	60
12. La Lande,	75
13. La Place,	77
14. Leeuenhoek,	91
15. Leibnitz,	70
16. Linneus,	72
17. Newton,	85
18. Tycho Brahe,	55
19. Whiston,	95
20. Wollaston,	62
Total,	1494
Average,	74 7–10

This statement, if it prove nothing more, evidently shows that the attainment of a good old age, is not necessarily incompatible with severe mental application.

ROTATION IN THE PASTORAL OFFICE.

A MINISTER'S PERSONAL INFLUENCE.

A second objection to the rotatory system, and one which in our view has great weight, is, that, it exceedingly diminishes the amount of personal influence in the sacred profession. This may be made quite clear, by a few remarks and a little reflection. It is but a little that any man can do, by his own immediate efforts, to sway the public mind, independently of the estimation in which he is held. It is the established character, it is the influence of those who are most eminently useful in the church and the world, that does incomparably more, than all their personal labors—than all their instructions, arguments and persuasions put together. Taking away their influence, is like depriving Samson of his locks. But influence is not like sensation, one of the natural attributes of man. He is not born with it. It is gradually and slowly acquired. A person must be known, must be seen every day, must be tried in a great variety of circumstances, and there must be ample time for the development of his character, before we feel safe in confiding in him. And though great talents are always admired and extolled, they are much less essential to a man's usefulness than is generally supposed. It is moral character—it is stern integrity—it is deep seated religious principle,—it is kindness—it is love—it is disinterested benevolence, that does far more, than the most brilliant intellectual powers and attainments.

We are all of us acquainted with men, of no more than ordinary talents and acquirements, who have a surprising influence just as far as they are known; whose benevolence is admired—whose characters are revered—whose opinions are law—and who do infinitely more good than mere intellect, or learning, could ever accomplish. There have been such ministers in every age of the church. And how have they acquired their influence? Not, we will venture to say, by frequent removals; but by faithful labors, for many years, in the same field—by having ample time to become acquainted with the character and religious wants of their people—to extend their acquaintance in all the neighboring parishes, and to gain that public confidence, which not only gave them the title of fathers in the church, but secured to them the love and reverence which that title imports. Now just compare the new order of things with this, and mark the difference. A young man of respectable talents and fair prospects receives a call, and is ordained. He has nothing but his talents and piety to begin with. His reputation as a minister and a Christian is yet to be acquired. He enters upon his work, and is soon known and respected. His prospects brighten every mouth, his influence begins to be felt (in a narrow circle to be sure,) but that circle is all the while extending. Many eyes are turned towards him, and many hearts begin to trust in him. All the developments of his character are favorable, and the prospect is, that in a few years he will stand high in public estimation. But those few years, alas, are not to be granted him. He is suddenly arrested by the six months warning, or he is called away by another congregation, and leaves behind him most of the advantages for doing good, which his being known and respected gave him. Again he is settled, or rather located; but it is almost like beginning his work anew. He is a stranger, and how can he exert that influence which years of acquaintance alone can give? Before he has time to make himself known, in his new location, and to show what he is, and what he could do, another warning comes, and he must go. Thus he removes so often, that it is impossible for him ever to gain that personal influence, and take that high and venerable standing in the church,

which the fathers did. Gray hairs are upon him, but how can he be looked up to and reverenced, as if he had been in one desk half a century? This, then, is one of the great evils which the new system of rotation involves—the loss of a vast amount of ministerial influence, which it scatters to the four winds, as fast as it can be acsumulated.

[*Dr Humphrey, in Lit. and Theol. Review.*]

[From the New York Observer.]

AMERICAN PEACE SOCIETY.

The friends of peace in this country had for ten or twelve years after the commencement of their efforts in this cause no common centre or medium of operation. This was felt to be a serious defect; and in 1828 the American Peace Society was organized in the city of New York as a general bond of union, and nearly all the Peace Societies in the United States are now connected with it as auxiliaries.

This society stands on high and broad ground. It recognizes among its friends no distinction of sect or party, but invites all that deplore the evils of war, and appreciate the blessings of peace, to co-operate in this enterprize of patriotism, philanthropy and christian benevolence. Such an appeal has not been in vain. The society has found cordial friends among christians of almost every name: many of the highest ecclesiastical bodies in our land have warmly recommended it to the prayers and patronage of the christian community; we know not that the pulpits of any sect have been closed against it, and those of at least seven denominations have been actually occupied by its agents in pleading the claims of this great evangelical enterprise; while more than *eight hundred ministers* have pledged themselves to preach to their people once a year on this long neglected, yet prominent part of the gospel.

The operations of the society have been steadily increasing. It has always supported a periodical as an organ of communication with the public—first the Harbinger of Peace, next the Calumet in larger size, and now the American Advocate of Peace, an able work of much interest to cultivated or inquisitive minds, (published for the society at Hartford, Conn., by W. Watson at one dollar a year.) The society has stereotyped several tracts, and gratuitously circulated every year a large number of peace publications. It has called the attention of ministers, and pious parents, and teachers in seminaries of learning to the claims of this cause upon themselves.

The society has met with far more success than its slender means seemed to promise. Public opinion especially in New England, has already undergone a great change on this subject; and, if these efforts continue to increase with proportionate results, we may expect ere long to see public sentiment in the best portions of our country arrayed decidedly against the custom of war as sin against God, and one of the direst curses that ever smote our world.

G. C. B.

MUTUAL INSTRUCTION.

In a discussion of this subject in the American Lyceum, as reported in its Transactions at the sixth anniversary, Mr *Christopher Oscanean*, of Constantinople said:

'Trials of the principles of mutual instruction by persons incompetent through want of acquaintance with it, cannot be decisive. Indeed no experiments ought to be depended on, except such as have been made by teachers at least tolerably familiar with it, by the experience of some years, or at least months.

I may claim something of the character of an unprejudiced witness. I was educated on the old plan—to sit or kneel before my school-master, and await his signal to advance and recite in my turn. I know something of the condition in which a child is placed, under such methods as are practised in Turkey,—the extremes, I think, of what I believe to be the old system in most other countries. Wearied by an uneasy and unvarying posture, and my mind not interested in my task, I would often fall asleep; and when asked a question about my lesson, could only reply 'yes sir,' or 'no sir,' as I happened to conjecture—for a very good reason,—I had learnt nothing during the time when it was intended I should have studied.

But since I left school myself, I have visited many of the schools of mutual instruction established in Constantinople by the American missionaries. And there I have found all the pupils active. There was no sleeping there. I could not find any of them dozing as I used to do. The monitors in such a school, sir, teach not what they do not know. I would repeat it, in answer to what was said by a gentleman yesterday. Nobody expects monitors to communicate what they do not know, but only what they do know. And this they are often set to teach when they know it well, that is, just after they have learnt it. They certainly can communicate it then. If they cannot, I say they do not know it at all. For a person never really knows a thing which he cannot find some way to communicate. But, it may be said, that I am proceeding on a bad principle, because a child cannot be thoroughly master of the nature and powers of the mind, which are necessary to be known by a perfect instructor. To this, I would reply, then your common school teacher is not competent, nor can he be, until he becomes a Sir Isaac Newton.

But, to come from theory to practice. I have not only read of the mutual system, but I have seen a number of interesting schools from their beginning to their full trial and complete success. In Constantinople, in the Royal Barracks, I have often entered the schools established there a few years ago. There are nine or ten of them, and they contained about five hundred soldiers each. I often spoke with some of them at their seats, for they all knew me, as I had repeatedly been in from the first, to interpret for those who were forming the arrangements, to explain what schools were. Most of those soldiers, when I first knew them, were newly from the interior, wild, rough men, as uncivilized as your Indians from the West. I found that they had made rapid, and indeed astonishing progress. I will not hesitate to say, that I most fully believe, they learnt more in six months under the monitorial system, than they could have done in old fashioned schools in seven or even ten years.

When I went to the barracks afterwards, I often caught a tall Turkish centinel on his post, with his musket in one hand and a piece of chalk in the other, occasionally stopping an instant, to write 'butter,' or 'cake,' or some other word. I have witnessed also, their improvement in many things, not often done in other schools; and I may say as much of the Armenian schools in and about Constantinople. I have seen maps well and neatly drawn by soldiers who had been taught only six months; while I have known persons who had attended old fashioned schools fifteen or twenty years, and had learnt nothing but reading, writing, and a little arithmetic: such as 'two and two make four.'

DISSENSIONS OF CHRISTIANS.

Extract from a work entitled 'The Book of Denominations: or the Churches and Sects of Christendom in the Nineteenth Century.'

The sceptic waits for the perfect agreement of all Christians, before he will admit their religion to be divine;—the bigot contends that among true Christians this agreement is indispensable, that the most trifling departure from his own opinions, which are of course the only opinions founded in truth, is a mark of heresy; in the suppression of which, he suffers himself to be hurried into all the extravagances of remorseless persecution. The favorite position of both is, that diversity of sentiment regarding the contents of an alleged divine revelation is fatal to its pretentions; perhaps the only point in which the infidel and the zealot are agreed; the practical influence of which is, to make one the enemy of himself and the other the enemy of all mankind. As a subtle and dangerous fallacy it deserves exposure; and for this, a very little sagacity will suffice: those who maintain it, are perhaps hardly aware of its legitimate consequences, any more than they are prepared to detect the sophism on which it is founded. It has not probably occurred to them, that this, their strongest argument for two of the worst things in the world, infidelity and bigotry, is subversive not only of revealed, but of natural religion. If every thing assuming the character of a revelation from heaven is to be rejected simply on the ground of the differences, and contrarieties of opinion, which may prevail among its advocates, then there is nothing true, nothing divine, in the universe. For what is there in the whole range of philosophy, that has not occasioned disputation, and divided the most acute and sagacious reasoners? Uniformity is and ever has been, confined within the narrow limits of self-evident truths and mathematical demonstrations. There are no duplicates in human nature, no classes, where individuals possess an exact resemblance. It is not therefore possible, unless the capacities of different minds could be equalized, and their circumstances rendered precisely similar, that they should entertain identical opinions, and contemplate under the same aspects, and with the same convictions, the doctrines which they believe to be true. Universal concert and perfect agreement are utterly unknown in this world of ignorance, prejudice, and passion, where a thousand influences conspire to obscure the most glorious truths, and to diminish the force of the most powerful arguments.

'If indeed the modern unbeliever maintains, that he is justified in withholding his assent to the truth of Christianity on account of the diversified creeds, which have broken its churches into various and sometimes opposing communions, what is this, but saying that uniformity of belief is indispensable to establish its divinity, and that the absence of this alone stamps it with the character of imposture. A conclusion so monstrous, that it transfers truth from the only foundation on which it can ever rest, its own evidence, to the ignorance, caprice, and folly of mankind; rendering valueless every legitimate species of proof, which can be presented to the individual human mind, and suspending his belief on the absurd condition of his first obtaining universa. concurrence to the doctrines and the facts submitted to his investigation. According to this assumption, the first believer was an idiot, and the first difference that occurred among the primitive disciples on the subject of their common faith ought to have prescribed it for ever. For if a religion, however attested, is not entitled to credit till it is arrayed in the evidence of uniform and punctilious agreement, among all who profess to embrace it, notwithstanding the infinite variety of their capacities and circumstances, it has no claim to be believed at all; and no individual to whom it is proposed ought to yield to its influence, on the principle of its own intrinsic excellence. While we thus repudiate uniformity of opinion as a test of revealed religion, we are far from insinuating that the unhappy divisions and enmities which prevail among Christians, are not to be deplored, as greatly injurious to themselves, and to the cause they maintain. They furnish a dark page in the history of human nature; and as abuses of the most valuable boon that heaven has conferred upon mankind, are deeply to be regretted and severely censured. But as affecting the real character of Christianity, either as a divine revelation, or a system of moral influence, they ought not to weigh a feather in the scale. Christianity is responsible only for what it effects by its direct and legitimate tendency.' pp. 2—4.

FOR THE REGISTER AND OBSERVER.

MARTHA'S VINEYARD.

Oct. 1836.

It is surprising how ignorant many of us are of some portions of our own state—even of places but a day's ride from our homes. Of many a man in the state, even in the metropolis thereof, you might ask the question, whether Duke's county is a part of Massachusetts or Virginia, who would be at a loss for an answer. The most that many of us know of Martha's Vineyard—the larger part of the county—is that it is an island—but exactly where it is—how far from the main—and whether represented in the General Court—many, I think, would be puzzled to say.

The County was under the jurisdiction of the Duke of York for some thirty years—until 1692 when it became actually a part of Massachusetts—I say actually—as it was nominally attached to Massachusetts as early 1644—and afterwards in like manner to New York—for the only testimony of allegiance paid to the latter state was the primitive tax of two barrels of pickled cod fish every year. During the whole period of the settlement of the Vineyard from a time farther back than 1642 until it was finally and inseparably bound to Massachusetts in 1692, it was quite republican in the mode of its government. It was and is still a place by itself—unique in its character and in the habits of its population. The nearest point of the Vinyard is but little over 80 miles from Boston—There are two routes. You may go to N. Bedford and thence take the Nantucket Steamboat which touches at Holmes Hole—or to Falmouth through Plymouth and Sandwich—thence in the mail boat to the same point. The distance from N. Bedford to Holmes Hole is twenty seven miles—from Falmouth eight miles. Packets moreover run every day from N. Bedford to Edgartown, a distance of thirty six miles.—The trip from N. Bedford to Edgartown, whether you proceed the whole distance by water or touch at Holmes Hole and cross the island in a chaise or regular stage, is an exceedingly pleasant trip in good weather.

The superb city-like appearance of N. Bedford from Buzzard's Bay (and from this position it surpasses in beauty the principal cities of the union) the Elizabeth islands of various form, size and aspect—those elysian fields for the bleating lambs and their meek mothers—the broad Vineyard and Sound—and the irregular shore of the Continent here and there enlivened by a diminutive village—these to say nought of the Vineyard itself more or less attract the eye and serve to render the passage interesting. From Falmouth to the Vineyard it is common to sail in an hour or a little over, and from N. Bedford to Edgartown not uncommon to sail in three hours and a half. The packets, though not large, are first-rate, and, with a smart breeze and favorable tide, will run 12 knots the hour with safety.

The Vineyard is a paradise for sportsmen, abounding in all sorts of fish and wild fowl. Forty species of the latter might be enumerated without comprehending near all. Domestic animals of all sorts—especially sheep—are raised upon the island. In 1807 there were about fifteen thousand. There has been some diminution since, and the exact number I cannot state. Nantucket is somewhat inedbted to the Vineyard for its meat as well as vegetable market. The roads on the island are good or bad according to the nature of the soil. The road to the south shore is as good as one can desire. That to Holmes Hole is not so good, though as it leads directly across the island through a peculiar sort of woodland, and as the scenery is wild and novel, it affords quite an agreeable ride. Some parts of the Vineyard are covered with shells to the depth of three feet. They are mostly the scallop and quahaug. In Edgartown there is an acre and a half covered to this depth. These are spots unquestionably where the Aborigines have taken up their abode, whose remains and implements are frequently exhumated in different parts of the island.

The wonder has been expressed that the islanders do not engage in the whale fishery. Ignorance is apt to wonder. The truth is they are engaged in it and own eight or nine first-rate ships. They were engaged in it before the revolutionary war to the amount of fifteen or sixteen sail, but owing to some depressing losses occasioned by the war it was given up. I am informed that eighty captains of whaling ships belong to Edgartown. They sail mostly from N. Bedford and are esteemed the most skillful and trustworthy that can be found It has been the same as asserted in some of the public prints recently that the inhabitants are unenterprising. This is also far from the truth. Ample evidence to this effect is contained in what has just been stated. If more evidence was needed we might add that out of a population of fifteen hundred in Edgartown, *of all ages, male and female*—about three hundred of those that have arrived at maturity—the most active and vigorous—the bone and muscle of the community are, I may say, ever abroad and in all quarters of the globe—and further, that out of a population of three thousand on the island, about five or six hundred cannot be said to have a home upon the land, but go down, and not only go down but live upon, the sea in ships, and do business, most adventurous business upon the great waters.

Holmes Hole is just what its name indicates.—The village of the same designation is very prettily situated at the head of the bay which runs far into the land. It has on each side a promontory extending far into the Sound. These promontories are denominated the East and West Chop. It contains some churches and is about one third of the size of Edgartown. This latter place (pronounced Edgarton) is situated on the south eastern shore of the island and is as compact as a city. The fellow feeling produced by their circumstances naturally concentrates population.

The soil is more sandy here than in the more western parts of the island. Several wharves run out some distance from the shore, and as vessels ofttims enclose them on all sides, and in bad weather, on the leeside, from 6 to 10 deep, they give to the town an appearance of considerable business and enterprise. Many of the vessels are engaged in the fisheries, and belong to the Saturday Baptists of New London. This sect was new to me until I visited the Vineyard. There I learned that they keep strictly the Jewish Sabbath and make for the harbor on Friday evening or Saturday morning .On this day the crews of several vessels congregate together and have a regular service performed. Their character in a moral and religious point of view is represented very favorably. But to return—the houses are only two stories in height—neat though many are unpainted. The best paint is worn off in a year or two by the salt air and the driving storms. Whitewash is almost if not quite as durable. Some of them are modern in their structure—painted white and ornamented with venetian blinds. A taste for a variety of colors prevails. It is not uncommon to see the body of a house of one color with a border or trimming of another. The fences are touched off in like manner—many of them along the top are hollowed into a curve resembling that formed by the hanging chain fastened at each extremity. The houses have a social aspect and reminded one of the mild climate of a southern latitude—for almost every door opens upon an enclosed platform furnished with good seats on either side. Handsome grass-plats ornamented with flowers are attached to several houses in the village—an air of comfort pervades their apartments and their tables are well supplied with good things. Bread-making is an art well understood and for it they are famed. Though fish is so plentiful and excellent I never saw it served up but twice in the period of a month and then in consequence of some desire expressed to that effect. That nearest at hand is often least wanted. A common blessing however great, is often for that reason, least prized. Pies and cake with tea and coffee are in many families, put upon the table three times a day. The inhabitants are remarkable for their kind-heartedness; and though a certain class are said to be grossly ignorant, the standard of intelligence is much higher than in the inland towns of our State. The proportion of females is large, partly owing to circumstances that have been mentioned, and one is surprised to observe so many pleasant and intelligent countenances—such a degree of good taste in dress and improvement in manners. Even to this, by some considered by-corner of the world, the empire of fashion has reached and exerts a powerful influence. Of the inhabitanas in general and of the amiable sex in particular it may be said with truth that they are in mind acute and sprightly—in temperament gleeful and happy. Their sensibilites are quick, and hence they are more liable to turns of excitement and depression than the dwellers upon the continent.

The causes which have conduced to this peculiarity, will be remarked upon in my next letter. Yours, S. A. D.

[From the Southern Religious Telegraph.]

LUTHERAN MINISTERS IN GERMANY.

If a young man seeks the ministry for the sake of a livelihood, he will find this spirit encouraged and cherished by the whole arrangement of his ministerial work. Besides an allowance from the government and a certain proportion from the people as a salary, he gets fees for every special service he performs. From every one to whom he administers the Lord's supper he gets, at least two cents and a half; for every baptism, visit to the sick, &c., a prescribed fee: for every funeral, according to the amount of service performed. He may, namely, only pray over the body at the grave, or read a service, or preach a sermon in the Church, with the additional exercises at the grave—the fee is exactly in proportion to the labor. In proclaiming a birth, or a death, or a marriage, he uses forms and titles of honor proportioned to the fee that has been sent him. Every child confirmed and admitted by him to the communion brings him his pay for his trouble. A minister settled near Koningsburgh told me that his fee in this case was a *goose*; and that the Saturday before confirmation, every candidate for that holy rite appeared with a live goose under his arm; and that his last words of instruction and counsel were given amid the strugglings and squeakings of his future flock. He generally received in a year one hundred and fifty geese. A part of these he must of course dispose of, and so, turn trader.

CHRONIC LARYNGITIS.

Extract from an article in the Literary and Theological Review, entitled, 'An inquiry into the causes of disease among the clergy,' by Charles A. Lee, M. D., New York.

As to the cause of this disease, we do not pretend to be much wiser than our readers. In most cases which have come under our observation, we have thought that we have found an adequate cause, exercising the vocal organs disproportionately to the rest of the body. The system not being strengthened and hardened by suitable exercise, the vocal apparatus, the most delicate and irritable structure in the body, gives way under the excessive task laid upon it. Seamstresses often lose the use of the right hand and arm from the too constant use of the needle; but stonecutters, who also use the right arm, in a still more laborious employment, rarely, if ever meet with the same accident; and the reason doubtless is to be found in the different degrees of strength and resistance, imparted to the system, by the different species of exercise. We believe then, that the grand cause of laryngitis in clergymen, is speaking in too loud a tone, too long at one time, and with too great frequency. We have heard many a clergyman, speaking even in a moderately-sized house, as they imagined themselves to be St. Paul standing on Mars' Hill, or as if their whole audience were consigned to deafness. Some of the Methodist clergy display powers of voice at their camp meetings, which a Commodore might envy in a storm. If the articulation be distinct, it requires far less volume of sound than is generally supposed; and the loudest speakers are often not understood from inattention to this fact. It is true that the public requires a more animated and impassioned style of speaking than formerly, and no man can aspire to popularity whose eloquence is not of a bold and fervid kind; but the penalty is often a speedy prostration of the physical powers, and perhaps an untimely death. The fate of a Summerfield, a Larned; a Henry, a Cornelius, a Griffin, and a host of others, will testify to the truth of this remark. But this style of eloquence is not necessarily destructive to health, and would not prove so, if the discourse were confined within moderate limits and proper attention paid to exercise, diet, &c. But an harangue of an hour or more, and perhaps three times repeated in the course of one day, is sufficient to break down the vocal organs, if not the constitution of most clergyman, especially when aided by half a dozen evening lectures weekly.

Churches are often constructed with little or no attention to the laws of acoustics. The convenience and health of the preacher is as little consulted, as if he were an automaton trumpeter, or Maelzel's chess player. It is expected that he can 'hold forth' in one of these huge structures, with as much ease, as he can converse in his own parlor. He is literally to 'cry aloud and spare not' and lift up his 'voice like a trumpet.' This, then, is another cause of the disease under consideration. Again, speaking in damp basements, where there are few or no facilities for ventilation, is another exciting cause of laryngitis. Some suppose that speaking with the head thrown back, thus producing an unnatural tension and contraction of the muscles of the larnyx, has an unfavorable effect upon the organs of speech. This is doubtless an unnatural position, and more injurious in its consequences, than one more easy and less constrained. Preaching when under the influence of a cold, and especially if hoarseness be present, ought by all means to be avoided. This form of laryngitis, it has been contended, is merely symptomatic of dyspepsy and not of idiopathic affection. This opinion, however, is entirely erroneous and unsupported by proof. It is, however, like every other disease, aggravated by a disordered condition of the digestive organs, and alleviated by remedying the same.

PREVALENCE OF COVETOUSNESS.

But, though a man may not merit to be denominated avaricious, he may yet be parsimonious. He may not be a Dead Sea, ever receiving, and never imparting; but yet he may be as unlike the Nile, when, overflowing its banks, it leaves a rich deposite on the neighboring lands. His domestic economy is a system of penuriousness, hateful to servants, visitors, and friends; from which every thing generous has fled; and in which even every thing necessary comes with the air of being begrudged, of existing only by sufferance. In his dealing with others, he seems to act under the impression that mankind have conspired to defraud him, and the consequence is, that his conduct often amounts to a constructive fraud on mankind. He is delighted at the idea of saving; and exults at the acquisition of a little pelf with a joy strikingly disproportionate to its worth. He looks on every thing given to charity, as so much lost, thrown away, and for which there will never be any return. If a benevolent appeal surprise him into an act of unusual liberality, he takes ample revenge by keen self-reproaches, and a determination to steel himself against all such assaults in future. Or else, in his relenting moments or happier moods, he plumes himself, and looks as complacently on himself for having bestowed a benevolent mite, as if he had performed an act of piety for which nothing less than heaven would be an adequate reward. His soul not only never expands to the warmth of benevolence, but contracts at the bare proposal, the most distant prospect of sacrifice. His presence in any society met for a charitable purpose would be felt like the vicinity of an iceberg, freezing the atmosphere, and repressing the warm and flowing current of benevolence. The eloquent think it a triumph to have pleaded the cause of mercy before him unabashed; and the benevolent are satisfied if they can only bring away their sacred fire undamped from his presence. He scowls at every benevolent project as romantic, as suited to the meridian of Utopia, to a very different state of things from what is known in this world. He hears of the time when the church will make, and will be necessitated to make, far greater sacrifices than at present, with conscious uneasiness, or resolved incredulity. His life is an economy of petty avarice, constructed on the principle of parting with as little as possible, and getting as much,—a constant warfare against benevolence.—*Harris' Prize Essay.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 29, 1836.

PERNICIOUS BOOKS.

What we wish to say at this moment on pernicious books, relates to the *Awful Disclosures of Maria Monk.* We forbear to place her name at the head of this paragraph, because we are tired of seeing it so placed; and so probably are the public. We have once spoken of the Disclosures and of the author. The occasion was the publication of certain depositions taken before magistrates in Montreal, of which we gave a condensed account. As we were satisfied from these depositions that the work is fabulous, (which we acknowledge that we suspected before) so we supposed that the community would soon be satisfied also. But it has proved far otherwise; and no pains has been spared to procure credit for the book, and to keep out of sight the character of the writer. In a few closing remarks that we made on the work and the author of it, in connection with the pains taken to recommend and sustain both, we used such terms of reprobation as appeared to us to be called for.

Without meddling any father with the credulity of those who take Maria Monk's tales for verities, we are glad to see that some who are ready enough to believe them all, are opening their eyes to the pernicious consequences of encouraging books of this kind.

The *Western Christian Advocate*, though ready enough to believe what is contained in the 'Awful Disclosures,' makes the following just remarks on the evil effects of such narratives:

Protestants need not such polluted descriptions to teach purity. They have the Bible and a pure ministry. We verily believe that a Magdalen house is a more proper place for Misses Monk and Rosamond, than association with pure protestants. It were also to be wished that the Rev. Mr Smith would employ himself in teaching, and converting to Christ's religion the deluded Romanists, rather than in constantly writing about amours and brothel details, such as many parts of his Downfall furnish, together with Rosamond's and Monk's books, of both of which he has been the editor.

Nor can we approve of the conduct of those Protestants who seem zealous (we have no doubt with good intent,) to facilitate the publication of such works. It is true, these narratives probably give a true, though shocking picture of Popery; nevertheless, they should consider that such reading is food for a large part of the evil passions of human nature, and the subjects on which they treat should never be detailed and presented as a part, especially a prominent part, of the reading for the rising generation.

In the Christian Watchman, (a paper conducted with great candor, and which has never become a sponsor for Monk's foul stories) a correspondent says, in relation to the 'Awful Disclosures'—

It is greatly to be lamented, that Protestant Christians can circulate and believe with eagerness, stories so unfounded, unjust and injurious, to the parties concerned. Surely we do not believe the dogma that the *end* sanctifies the *means*. And if we do, what *end* is to be gained by *such means?* Do we hope to convert the Catholics from the error of their ways, by representations which they feel to be false and slanderous? Or do we expect to prepare ourselves for benevolent action; by first filling our own minds with fears and prejudices of those, whose temporal and eternal welfare, it should be our aim, as Christians, to promote?

If a spirit like this could pervade all protestant sects, they might love each other as brethren, as Christian brethren too, however they might be separated by forms; and they might love their Catholic brethren as Christian brethren too, and meet them with arguments instead of surmises and scandal.

CHURCH AND CONGREGATION.

We have selected from the London Christian Observer, for a preceding column, some remarks upon the phrase *church and congregation*, showing not only that it is tautological, if the meaning of the original word translated church or congregation is regarded, but that the distinction which is made by English Dissenters and American Congregationalists is in some respects pernicious and deceptive. The writer in the Observer expresses essentially the views we entertain on the subject. We never could see why all baptized persons, who profess and call themselves Christians, and who demean themselves as such, have not a perfect claim to full Christian fellowship in any Church. Every limitation of this broad and intelligible principle places in the hands of the clergy an undue power, a power which is the offspring of bigotry, or love of dominion over the human mind,—not a power vested in them by Christ and his apostles. We might add, that such a limitation tends to engender hypocrisy or self deception, or at least to cramp the intellectual powers when employed on religion, the noblest of all subjects regarded in its relation both to time and to eternity.

REV. DR HARRIS.

This learned and venerable divine took leave of the First Church in Dorchester on Sunday last, with which day closed the forty third year of his ministry. We understand that the dissolution of this relation was wholly at the instance of the pastor, from feelings of delicacy, arising in a great measure from his advanced age and feeble health. The connexion of a minister with one and the same church for so long a period, even if life is spared, is among rare examples in any denomination. May the remaining days of this father in the Church be as tranquil as his life has been devoted to the duties of his sacred calling. And, if we may be permitted to make the suggestion, we would express a hope that we may yet have additional gifts from the learned labors of one who, from past cultivation, is prepared to bring forth fruit in old age.

WESTERN MISSIONS.

The importance of missionary efforts in the West appears to be felt by all Christian denominations in this part of the Union. It was not in our power to listen to Mr Clark's public plea for the West, when he was in this city; but from what we have heard concerning it from many of our friends, the following account of it, in the Evening Gazette, is no exaggeration.

'The Rev. Mr Clark, of Kentucky, has recently visited this city and preached two very eloquent discourses on the subject of Unitarian Missions in the West. Those who have heard these discourses must have been deeply interested. It is rarely indeed that so much power is exhibited by any of our young pulpit orators. The last discourse delivered at Dr Channing's Church, showed great extemporary power, as well as great tact and approriateness in elucidating his subject and engaging the sympathies of his audience; and a discourse characterised by more powerful eloquence, genuine fervency and unction, has seldom been heard in any pulpit. It breathed a missionary spirit, such as would be called Evangelical. The high encomium he passed upon his own profession we are sure will not soon be forgotten by his hearers.'

Mr Clark on the following Sunday evening repeated the same address in Rev. Mr Mott's Church, to a highly interested audience, though from the unfavorable state of the weather, it was not so numerous as the preceding. A collection amounting to one hundred and fifteen Dollars was taken up. We are pleased to learn that during his visit among us Mr Clark has added a good number of subscribers to the Western Messenger, besides donations towards the publication of that important work.

PROVIDENCE ASSOCIATION.—The annual meeting of the Providence Unitarian association occurred on Friday evening, Oct. 21st. John Howland Esq. was reelected President, and Charles F. Tillinghast vice-President. A discourse was preached in the First Congregational Church, by Rev. C. Francis of Watertown, on the true knowledge of God, and the best means of diffusing it in the community. The discourse was strong in ability, charity, and piety. Such sermons and such meetings must do good.

LE LITTERATEUR FRANCAIS.

This specimen number of a proposed French paper, on a small sheet, begins with a pleasant dialogue between the Editor and the Reader in which its general objects are expounded. It is proposed to give an abridged history of the people in whose language the journal is composed. Poetry, Romance, Letters, Anecdotes, Fables, Comedy, Travels and Conversation will have their respective places, and even *bon-mots* will not be contemned. Politics are to be eschewed; but condensed accounts of foreign and domestic events will be inserted. We should think it probable that a sufficient number of persons might feel interested in such a journal to authorize its publication; and that it may be an agreeable assistant to those who are aiming to acquire a familiar acquaintance with the French Language. Mr Surault is the Editor.

THE SOUTHERN ROSE.—This literary journal, published at Charleston S. C., is edited by a lady, well known in this vicinity, and highly esteemed for her intellectual endowments, for her poetic gifts, and her well stored mind; to say nothing of her social and domestic qualities, which are highly appreciated by her friends and acquaintances. The Rose has been published more than three years, and is probably less known here than it deserves to be. Its original matter is useful and entertaining and one of its eight pages is devoted to poetry, chiefly original, with much variety, and possessing a full share of excellence. The last number contains 'Notes of a Northern Excursion,' which may be supposed to be the fruits of the Editor's recent visit to her friends in this neighborhood. The subject is the public celebrations at Harvard University, and the remarks are such as we should expect from a lady of feeling and reflection upon witnessing such occasions after an interval of 'seventeen years.'

ERRATA. In the communication concerning Martha's Vineyard, in the last Register, *Terra-firma Table Rock* was printed erroneously for *Terrapin and Table Rocks.* For *master* scenery should be read *their* scenery. For *clearing*—the waves should be read *cleaving* &c. For *Manshop* read *Maushop.*

ECCLESIASTICAL.

Ordination.—Mr William Bela Jacobs of the late graduating class of Newton Theological Institution, was ordained as pastor of the Baptist Church and Society in Newbury and Newburyport on Thursday last. Sermon by Rev. Dr Sharp, of Boston.

Ordination.—Ordained at Northborough Mass. on the 19th instant, Rev. Daniel Hopkins Emerson, son of Dr Emerson, of Salem, as Pastor of the Evangelical Congregational Church. Introductory prayer by Rev. Mr Sanford, of Boylston; sermon by Dr Emerson.

Religious state of Sweden.—The Rev. Robert Baird who, as general agent of the American Sunday School Union, visited every part of the United States a few years since, and who has been for the last eighteen months in Europe, and chiefly at Paris, during the summer which has just passed, made an excursion through Holland, Germany rnd Denmark, to Sweden. A full account of this tour has been prepared by Mr B, and forwarded to us for publication. The first part, however, has not yet been received, and we therefore commence with his account of Sweden.—*N. Y. Observer.*

EXTRACT.

Few countries in Europe can be compared with Sweden in regard to the interest which it ought to excite in the mind of a Protestant. For no other part of the world so thoroughly embraced the principles of the Reformation, or came forward so nobly to defend them, when the appeal was made, (most unfortunately) to arms. Her Gustavus Vasa, and her Gustavus Adolphus were able friends of the Reformation, and the latter lost his life on the plains of Lutzen, in its defence. So completely was that great doctrinal renovation of the church carried forward in Sweden, that there is scarcely a Roman Catholic to be found at this day in that entire country.

I spent a longer time in Sweden than in any other country which I visited in my late tour. I will therefore speak of it with considerable detail.

The population of Sweden is 3,025,000, and that of Norway, which now forms a part of the kingdom, is 1,205,000; making a total of 4,230,000, and the annual increase of inhabitants is estimated at 14,000 in Norway, and 25,000 in Sweden.

The Lutheran Church is the established church of the State, and there are but few congregations of any other denomination. Besides one church of the German Reformed at Stockholm, and perhaps a few in other parts, and two or three of the Moravians, I know of no others which are not Lutheran, excepting one small Catholic Church at Stockholm, chiefly for the benefit of the members of the Royal family, who are Catholics, (the Queen and Crown Princess,) a little Greek Church for the Russian embassy, a very small French Reformed Church, at Stockholm, and two small English congregations, one at Gottenburg and the other at Stockholm.

There are in Sweden, an Archbishop, and twelve bishops in the Lutheran Church; and the number of the churches, was, in 1833, 4,200, and that of the Pastors and assistants was 3,447; whilst in Norway there are 5 bishops, 51 Presbyteries, about 850 parishes, and near 500 ministers.

In the large cities, the clergy are supported by voluntary subscriptions, donations, perquisites of one kind or another, in some cases by the income of funds; whilst throughout the country they are maintained by *tithes*. As a general thing it may probably be asserted that they are as *comfortably* supported as in any other part of the world. They are also generally well educated. Some of the bishops, as for instance, the Bishop of Stockholm, (Bishop Wallin) and many of the other clergy, are men of distinguished talents, eloquence and influence.

There are two Universities in Sweden, those of Upsala and Lund; and one in Norway, that of Christiana. The University of Upsala has nearly 1000 students, of whom some two or three hundred are students of theology, under the instruction of four Professors. The University of Lund has 500 or 600 students, of whom about 160 are theological students, also under the instruction of four Professors. Whilst the University of Christiana has about as many students and Professors as that of Lund, and about the same proportion are preparing for the ministry.

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EDINBURGH UNITARIAN CHAPEL.

We copy the following interesting account of the opening of this Chapel, at the suggestion of a friend to our journal. It is extracted from the [London] Unitarian Magazine and Chronicle.

'The new Chapel erected by the Unitarians of Edinburgh on the Castle Terrace, and to which they have given the name of Saint Mark's, was opened for public worship on Sunday last, 18th Oct. 1835. The building is in the Flemish style, and is a lasting monument of the genius (for it really deserves that name) of its eminent architect, David Bryce, Esq., of Edinburgh. The interior combines every beauty and advantage which could be imagined in a place of worship. It is well lighted, well aired, well heated, and comfortably seated. It is fitted up in a style of great elegance, and above all, of good taste and perfect keeping. The principles of acoustics have been applied with admirable tact in its construction, and in the chaste beauty of the roof of the building; the pulpit is splendid without being gaudy; and by the entire public, it is admitted to be the best constructed place of worship in the city.

The services of the day were opened by the Rev. George Harris of Glasgow. The chapel was exceedingly crowded and the audience was of the most respectable description, numbering more than an ordinary proportion of ladies.

The preacher had only uttered a few words, when his appearance, voice, action, and deep-toned feeling completely riveted the attention of his audience; and the powerful effect which was to follow could be easily predicted. He chose for his text the following passage from John iv. 23, 24: 'The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.' The discourse was a series of bursts of the most impressive eloquence, delivered in a noble, dignified, and most impassioned manner. Its peculiar beauty, was its perfect adaptation to the occasion. Nothing was omitted which ought to have been said, and nothing was said which the most fastidious could have wished to have been omitted. The passage in which the dedication of the chapel occurred was the most solemn, impressive, and powerful effort of oratory to which we ever listened. The audience were electrified, and at each pause made by the speaker they adjusted themselves anew, and respired, as if eager to seize these the only opportunities on which the intensity of their feelings would permit them even to draw a breath.

In the afternoon, the Rev. B. T. Stannus, minister of the congregation, officiated. The chapel was again crowded; the public of Edinburgh seemed to be animated with one common feeling of desire to 'come and see' if any 'good thing' could 'come out of Nazareth.' The preacher took for the subject of his text that fine passage in Isaiah, lii. 7: 'How beautiful upon the mountains are the feet of him that bringe h good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.' He opened his discourse with an historical sketch of the occasion to which the prophet particularly adverted—to the misery of the Jews under the Babylonish captivity, and to the effect of the announcement of their emancipation upon the feelings of the nation. While it was in the highest degree poetical and elegant, and while it appealed powerfully to the intellect of his hearers, it contained much that spoke to the best sympathies of our nature, and was applied in the most ingenious and appropriate manner to the main object of the discourse, which was to illustrate the analogous message of Christ to the world—the nature of that message as being 'good tidings,' and the manner in which alone they could be considered as tidings 'of peace.' He concluded his discourse with the application of his previous remarks to the peculiar occasion on which they were assembled together; and so powerful, so over-mastering was his final appeal to the tenderest feelings, the noblest principles, and the highest aspirations of his audience, that all of them were deeply excited, and many of them moved even to tears.

The effect of the previous discourses was to collect in the evening an audience even more respectable than before, and so numerous that the chapel was crowded almost to suffocation, and many went away from total inability to procure accommodation. Mr. Harris delivered a discourse as remarkable for close argument and clear deduction, for manly energy and elegant illustration, as his former effort had been for the solemnity of its appeal, and for the true pathos of its eloquence. It was calculated to be of great benefit to the cause of Unitarian Christianity, by the clear and convincing manner in which it illustrated and enforced upon those timid or selfish persons who were more afraid of offending the prejudices of men than the majesty of God, the duty of publicly declaring their real religious sentiments, and in which it animated the wavering to support the cause of truth.

The effect which these discourses have had upon the public mind has been very great; and many of the most conscientious supporters of so called orthodoxy, who attended their delivery, are constrained to confess that they never listened to eloquence of so noble a description.

The collection in aid of the funds of the chapel, as it was a most substantial one, so it gave the best proof of the impression which the services had made. The gratuitous assistance of many of the finest choristers of the city added much to the power of the fine organ which had been built for the congregation.

The friends of Unitarian Christianity have much reason to congratulate themselves upon the effect produced by the services of the day, in which nothing whatever occurred that could give rise to any feeling but that of unmixed satisfaction, and confident anticipation of the future.

INTELLIGENCE.

ANNAPOLIS, Oct. 13.—*State of Maryland.*—Several of the Electors left town this morning for Baltimore, and others are expected to go off tomorrow There will not, I understand, be a full meeting again until the 16th of November, when something definite will be done. A portion of the members will remain here until that time, adjourning from day to day, to keep up the college.

Various speculations are afloat here as to the proper course to be pursued in the event of the ultimate refusal of the factious minority to form a quorum of the college. Some think that the twenty-two have the right to make the Senate without the concurrence of the others. Others suppose that the college has the inherent right to protect its own existence, and that the duty of those who have attended for the performance of their constitutional duty is to issue writs of election to fill the vacancies of those who have refused to act.—The most prevailing and best supported opinion, however, seems to be that in the event of failure on the part of the college to elect a a Senate, by reason of the non attendance of the constitutional quorum, or from any other cause, the old Senate holds over until a new one supersedes it. The adherents of the last course argue that the Constitution intended to convey all the powers necessary for its own preservation; that there is no express limitation to the term of the Senate, other than the appointment of a superseding Senate; that the Constitution stipulates that it shall not be altered or abolished in any other manner than that which itself points out; that this provision of the Constitution will be annulled if its alteration or abolition be permitted in the manner recommended by the factious minority of electors; and finally that the great principle of *salus reipublicæ* justifies that position, for the purpose of preventing the destruction of the Constitution in a violent, lawless, and revolutionary manner. What is to be the result of the crisis it is beyond my wit to prophesy.—All that I can say is, and every Maryland patriot will join heartily in the ejaculation, 'God send the good old State of Maryland a safe deliverance from all her troubles.'—*Balt. Pat.*

[From the Washington Globe.]

The Cherokees.—Letter, written five years ago, by Mr Clay, to a Cherokee Chief.

Ashland, 6th June, 1831.

Dear Sir,—I received your letter of the 14th ult. describing the wrongs and sufferings of the Cherokee nation. Of these I had been previously well informed. In common with a large portion of the citizens of the United States, I regretted them, and felt the sincerest sympathy with you on account of them. I regretted them, not only because of their injustice, but because they inflicted a deep wound on the character of the American Republic.

I had supposed that the principles which had uniformly governed our relations with the Cherokee and other Indian nations, had been too long and too firmly established to be disturbed at this day. They were proclaimed in the negotiation with Great Britian at Ghent, by the American commissioners who concluded the treaty of peace; and having been one of those commissioners, I feel with more sensibility than most of my fellow citizens, any violation of those principles; for if we stated them incorrectly, we deceived Great Britain; and if our Government acts in opposition to them, we deceived the world.

According to those principles, the Cherokee nation has the right to establish its own form of government and to alter and amend it from time to time, according to its own sense of its own wants; to live under its own laws; to be exempt from the operation of the laws of the United States, or of any individual State; to claim the protection of the United States; and quietly to possess and enjoy its lands, subject to no other limitation than that, when sold, they can only be sold to the U. States. I consider the present administration of the Government of the United States as having announced a system of policy in direct hostility with those principles, and thereby encouraging Georgia to usurp powers of legislation over the Cherokee nation which she does not of right possess.

Such are my opinions, which are expressed at your request; but they are the opinions of a private individual, which can avail you nothing.

What ought the Cherokees to do in their present critical situation? is a most important question for their consideration. Without being able to advise them, I see very clearly what they ought not to do. They ought not to make war. They ought to bear every oppression, rather than fly to arms. The people of the United States are alone competent now to redress these wrongs; and it is to be hoped that they will, sooner or later, apply the competent remedy.

In communicating these opinions at your instance, I have done it with no intention that they should be published. A publication of them might do injury, and I therefore request that it be not made.

I feel very thankful for the friendly sentiments towards myself, which you have expressed, and offer my sincere wishes that your nation finally may obtain justice at the hands of the United States, and may become a civilized, christian, and prosperous community.

I am, with high respect, your obedient servant,
(Signed) H. CLAY.
Mr JOHN GUNTER.

[From the Washington Globe.]

COURT OF INQUIRY.

General Order, No. 65. WAR DEPARTMENT, Adjutant General's Office, *Washington, Oct.* 3 1836.

The following order is published for the information of all concerned:

'By direction of the President of the United States, a Court of Inquiry, to consist of Major General Macomb, President, and Brevet Brigadier Generals Atkinson and Brady, members, is hereby ordered to assemble at the City of Frederick, in Maryland, as soon as the state of the military operations against the Indians will permit the witnesses to attend, (of which the President of the Court is to judge and determine, and to give notice to all concerned,) to inquire and examine into the causes of the failure of the campaigns in Florida against the Seminole Indians, under the command of Major General Gaines, and of Major General Scott, in 1831; and the causes of the delay in opening and prosecuting the campaign in Georgia and Alabama, against the hostile Creek Indians, in the year 1836; and into every subject connected with the military operations in the campaigns aforesaid; and after fully investigating the same, the Court will report the facts, together with its opinion on the whole subject, for the information of the President of the United States.

'Captain Samuel Cooper, of the 4th Regiment of Artillery, is hereby appointed to act as Judge Advocate and Recorder of the Court. LEW. CASS.

War Department, Oct. 3, 1836.
R JONES, Adjutant General.

General Order, No 68. ADJUTANT GENERAL'S OFFICE, *Washington Oct.* 14, 1836.

The following order has been received from the War Department, and is published for the information of all concerned.

War Department, Oct. 13, 1336.

1. It appearing by the public prints, that the official report of Brevet Major General Gaines, dated 'Head Quarters, Western Department, Camp Sabine, 4th July, 1836,' made to the Adjutant General of the Army, has been published, and the said publication being without the sanction of the War Department, or other proper authority, the Court of inquiry, of which Major General Alexander Macomb is President, will, in addition to the duties already assigned to it, inquire into the facts as to the manner, and by whose authority, the said official report was made public.

2. The court will also report its opinion as to the violation of the rules of the service by such publication, and as to the character of said report in reference to all its bearing and consequences, as it concerns general military propriety and the discipline of the army.

And further, the court will examine and inquire into any other reports and publications, made by Brevet Major General Gaines, or by any other officer of the army, having reference to military affairs, and published without the sanction of the War Department, or other proper authority, and give its opinion on the tendency of such reports and publications in the same manner as it is herein required to do in the case referred to in the foregoing paragraph of this order. [Signed] C. A. HARRIS.
Acting Secretary of War.

By order of Major General MACOMB.
R. JONES, *Adj't Gen.*

General Order, No. 69. HEAD QUARTERS OF THE ARMY, Adjutant General's Office. *Washington Oct.* 15, 1836.

WAR DEPARTMENT, Oct. 15, 1836.

The following order has been received form the President of the United States:

'Official reports, received from Florida, show that several Companies are without officers to command them. Other reports from commanders of the troops in the field, equally show the destitute condition of the service, owing to the absence of so many platoon officers. The Adjutant General reports, that returns required by the articles of war are delayed, or forwarded incomplete, from the want of company commanders to make and transmit the returns requisite for the Colonel; and that there are instances of discharged soldiers from the Army in Florida, who, for the like reasons, could not obtain the necessary certificates, nor receive their arrearages of pay.

'This condition of the Army must no longer be permitted to exist. Duty with troops in the field should be regarded as paramount to any employment which separates the officer from his men. The public interest and a due regard to the wants of the private soldier, alike demand the presence, at all times of the proper complement of commissioned officers.

'The several Captains and Subalterns who are not on duty with their companies—excepting only those employed in military service proper, or upon some duty of the public service, strictly speaking, will immediately be ordered to join their Regiments.

'Under no circumstances hereafter, must more than two officers of a company of Artillery, or one from a company of Infantry, be detailed for detached duty at the same time; nor shall any such detail be made, except for military service proper, without the special sanction of the President in each case.

'The Topographical Engineers will be employed with the army in the field, and hereafter be assigned to duty under the orders of the proper commanders.

ANDREW JACKSON,
President of the United States.

Washington, Oct. 14, 1836.'

The Major General commanding the army, will carry these directions into effect.

C. A. HARRIS,
Acting Secretary of War.

Munificent Bequest.—We learn that the late John Lowell, Jr. Esq. whose lamented death, while on his travels in Asia, was announced a few months since, has by his will, made before he left the country on his journey, given one half of his large property to the city of Boston, to be appropriated to the support of lectures, on certain specified branches of learning. We understand that the amount of this legacy will be about two hundred and fifty thousand dollars.—*Daily Advertiser.*

Mr Audubon, the ornithologist, is at present in Philadelphia. He has obtained since his return from Europe, thirteen subscribers to his work in Boston, Salem and New York.

Quick Passage.—The new and swift steamer Narragansett, Capt. Coleman, left New York on Saturday, at 21 minutes past 4, and arrived in Providence on Sunday morning before half past 4, being only twelve hours and 5 minutes in the passage. The cars with her passengers arrived here at a quarter past 7, more than an hour earlier than ever before.

The United States and Mexico.—The Philadelphia Daily Advertiser of Tuesday 18th inst. furnishes the following information:

'We understand that Mr Gorostiza, the Mexican Minister arrived at the Mansion House yesterday from Washington. We are extremely sorry to hear, from a respectable source; that his negotiations with our Government have terminated unsatisfactory, and that he is preparing to return home with his diplomatic family.—This will be unwelcome news to the friends of peace, and to the commercial interests of this country.

Maryland Electors.—Presentment.—The Grand Inquest for the body of Allegany County being about to return to their homes, deem it their duty, before they separate, to take some notice of the causes which have led to the present momentous and alarming crisis in the public affairs of our state. Certain individuals, entrusted by the people with the duty of appointing a Senate for the State, have refused to execute their trust, and have left the State without a Senate. The conduct of those men is without excuse or palliation—they intended to secure the triumph of a party, and, failing in that, to subvert the Government, and endanger the public tranquility.

The names of the eighteen Electors are accordingly presented 'as unfaithful public agents and disturbers of the public peace.' It is said that 11 of the 20 jurymen are 'Van-Buren men.'

Steam communication with England.—We are told that a new steam engine has been invented in this State, which will require only *one sixth* as much coal as those now in use, and at the same time possess equal power. An intelligent friend who has some knowledge of this invention, expresses his entire confidence in its success. Should the result equal his expectations, the only remaining obstacle of a serious nature, to steam communication with England, and other transatlantic countries, will be removed. But be this as it may, we have arrived very nearly to the point of time, when the crossing of the Atlantic by steam, will be undertaken as a regular business. The year 1837 will witness the attempt. Steam ships for this purpose are now building in New York, Liverpool and Bristol. The raising of the stern frame of the last mentioned vessel, was deemed an event of so great importance in Bristol, that it was greeted by salutes of artillery, and 'three times three cheers' from the multitude of beholders. Her keel is to be longer than that of any steam vessel or ship of war hitherto built in the United Kingdom, and she is to be driven by a power equal to that of 400 horses. At the Bristol dinner on the occasion just alluded to, Mr. Guppy said, 'We contemplate that the intercourse between this port and New York, between this Kingdom and America by this vessel and by others belonging to the Company, will be conducted in a manner never till the present time imagined to be possible.'

N. Y. Jour of Com.

Gen. Gaines arrived at New Orleans on the 8th inst. from Natchitoches, and took lodgings at the North American Hotel, having been probably superceded in his command of the Army on the frontier by General Arbuckle.

[From the N. Y. Gazette of Tuesday.]

Particulars of the loss of the Wm. Gibbon.—We yesterday conversed with Mr Stephen Lake, Chief Engineer of the steamer William Gibbon, who arrived here on Sunday night in the pilot line from Philadelphia, and gathered from him the following particulars. He confirms, in part, the statement published in the Norfolk Herald of yesterday week.

That part of the statement of the Herald which says the boat had *bilged* is incorrect. Mr Lake left the boat on Saturday after the disaster, sleeping part of the time on board the boat, and partly on the beach in the neighborhood. On Sunday he passed her, and though there were two feet of water on her cabin floor at high tide, yet there was no evidence that she had a hole in her bottom, but the belief was that her leak was occasioned by straining, and that the water was let in through her seams.

The particulars of the loss of the packet, we understand from Mr Lake are as follows:—The packet left as usual on Saturday at 4, P. M. with a light southerly wind. In the course of that night the wind changed to North East, and continued increasing in severity, till she went on shore. On Monday morning, at half past 3 o'clock, steering south by west, saw a light, which Capt. Halsey and the mates supposed to be Cape Hatteras light. The boat was at this time in eleven fathoms water, and as the light bore north by west, deepened the water to fifteen fathoms—next cast seventeen fathoms—so reported by the mate. Capt. Halsey supposing the packet to be round Cape Hatteras, altered his course south-west by west. At a quarter before four o'clock, and thirty-five minutes after he had altered his course, she struck. The sailing distance between New Inlet and Cape Hatteras is twenty-five miles, and at the time of the disaster it was dark and very thick weather. The passengers were landed at two o'clock on the afternoon of Monday, and the baggage on Wednesday. Capt. Halsey went ashore on Thursday, and preserved the most valuable effects of the packet, including her papers, &c. and returned to her on Saturday. He is still at the Inlet saving all which can be reclaimed, for the interest of whom it may concern. Mr Lake returns this morning with instructions from the owers to perform, in conjunction with Capt. Halsey, Capt. Spinney, and Capt. Schenck, of the Walter R. Jones, all necessary assistance for the preservation of the boat. The two latter gentlemen sailed hence on Saturday, provided with every article for that purpose. Mr Lake has little doubt that whatever may be the final result of the exertions using for her preservation, the engine and all belonging to it, except the boilers will be saved. The passengers had all left for Charleston by different routes, and the best conveyance which could be procured.

FOREIGN.

Spain.—Accounts have been received from Cadiz, by way of Gibraltar, to the 18th Sept.

The Spanish Ministry has been completed as follows:

Foreign Affairs and President of the Council, Mr Calatrava.
Interior, Mr Lepoz,
Marine, Mr Gil de la Quadra,
Grace and Justice, Mr Landero,
War, the Marquis de Rodil,
Finances, M. Mendizabal.

Together with the above intelligence were received several Decrees, or Royal Orders, modifying a former one relative to a new levy of 50,000 men; establishing new Boards for superintending, all over the kingdom, the sale of the property of the late Religious Communities, the produce of which is to be applied to the expenses of the war; appointing another Board to propose the alterations to be made in the present system of tithes and first fruits; directing the wants of the army to be attended to above all others; and all the other individuals in the pay of Government to be put upon the same footing, so that they shall be paid, or have to wait all together.

Cabrera was besieging Gandesa; but, at the approach of the new Commander in Chief of the Army of the Centre, General Evaristo San Miguel, he raised the seige in the forenoon of the 8th, and withdrew in the direction of Beceite.

A Letter received in Paris from Madrid dated 4th Sept. someday previous to the appointment of Mendizabal to the department of finance says—Mendizabal, although he has not assumed any Ministerial office, is the soul of the Council, and does all in his power to inspire confidence; but neither the loan of 200,000,000 rials, the levy of 50,000 men, nor the mobilisation of the National Guards, measures which originated with him, will be realized. Some great military success alone is likely to change the present sad state of things; but this is hardly to be expected. The present system cannot be maintained, and must be replaced by some new theory.

Gen Mendez Vigo, who has commanded the army of the North for about a week, and is well known, both at home and abroad, for his ultra opinions, has been banished to Badajoz. This arbitrary act has violently excited his partizans, who wish to get up a riot, in order to prevent his departure.

The true Patriots consider as insufficient the measures taken by the Government for a new levy of men and a forced loan of money, and will not be satisfied till the Ministry places itself openly at the head of the revolution. The spirit of the army is good. The soldiers are willing to fight: the sub officers are burning to come in contact with the rebels; but the chiefs conspire, and it is decided to act against them. Gen. Manson has rendered himself suspected by his inaction whilst Gomez was defeating Lopez at Jadraquez. It is probable he will be brought to trial. The Juntas are dissolved, but they will be re-constituted by order of the Government for the purpose of expediting the armaments in the provinces. The Government knows well that it cannot obtain the means of action without their intermediation; but the general desire is that the Ministry should show itself faithful to its mission, and in fact should accept all the consequences of the movement. The little confidence the Patriots have in the Government is the only cause of the discontent.

Later from France—The editors of the Journal of Commerce write Messrs Toptiff that the ship Empres, from Malaga, Sept. 29, has arrived at that port, and that Capt. Townsend informs that a dispatch was received at Malaga, 25th, from Madrid, announcing the complete defeat of the Carlist army, consisting of 14,000 men, under Gomez, by the army of the Queen, under Gen Alaix, with the loss of several hundred killed and 3000 prisoners. The engagement took place on the 21st, but the name of the place is not given. The above news was confirmed by an extra courier from Madrid, who arrived a few hours before the Empress sailed.—Great rejoicings took place in Malaga on the receipt of this intelligence.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Annual Meeting of this Society will be held, in Worcester, at the American Temperance House, on Wednesday the 2d of November, at 11 o'clock A. M. for the transaction of business, and, in one of the Meeting Houses, at 2 o'clock P. M. for the public reading of the Report and for Addresses.—Auxiliary Societies are requested to send delegates, and all friends of the Bible, in the county, are invited to attend. A. D. FOSTER, *Sec'y.*

Worcester, Oct. 18th, 1836.

MARRIAGES.

In this city on Thursday morning 20th inst. by Rev. Mr Ripley, Mr James C. Alvord, of Greenfield, to Miss Anna, daughter of the late Mr John Grew.

In this city, on Tesuday evening, by the Rev. Mr. Young, Mr Augustus Brown to Miss Elizabeth Ann Spear.

DEATHS.

In Wolfeborough, N. H. 14th inst. Mr John Fernald, formerly of Portsmouth, 87.

In Philadelphia, in the 78th year of his age, Gilbert Robertson, Esq. Consul of His Britannic Majesty.

In Richmond, Va. 19th ult. Miss Slowey Hays, daughter of the late Moses Michael Hays, of Boston.

In Medford, 24th inst. George Clisby, A. B. graduate of the late Senoir Class of Williams College, 20.

In Cheshire, Conn. 14th inst. Rev Reuben Ives, 75. He was one of the oldest of the Episcopal clergy of the diocese of Connecticut.

In this city, of typhus fever, Mr John D. Bridge, of the firm of Bridge & Stevens, 36.

In this city, 17th inst. Mrs Mary, wife of Mr Edward Callahan, 43.

In Paris, Sept. 10, Mrs Mary Greene Russell, wife of Joseph Russell, Esq. of Boston, 52.

In Washington city, 17th inst. Dr Joseph Lovell, Surgeon General of the U. S. Army.

In Shirley Sept. 29th, Mr Benjamin Turner, 48.

THE MATHEMATICAL MISCELLANY

IN the press, and will be published on the 10th of Nov. 1836, Number 2 of The Mathematical Miscellany; a semiannual publication, containing original articles on Mathematical subjects by men of science in this country, solutions to the questions proposed in Number 1, and new questions for solution in succeeding numbers. A Junior Department is also added for the use of students in colleges and academies; price $2 per annum.

Persons wishing to subscribe for the work will please address, post paid, 'To the Editor of the Mathematical Miscellany, at the Institute, Flushing, Long Island, N. Y.' o29

MACKENZIE'S WORKS. The miscellaneous works of Henry Mackenzie, Esq. complete in one vol.

The diverting History of John Bull and Brother Jonathan. By *Hector Bull-us.* New edition. Just received by JAMES MUNROE & CO. o29

BOSTON BOOK. Just received by JAMES MUNROE & CO., the Boston Book, for 1837, being specimens of Metropolitan Literature, edited by B. B. Thatcher. Boston Bookstore, 134 Washington street. o29

NEW BOOKS. The Silk Raisers Manual, or the Art of Raising and Feeding Silk Worms, and of Cultivating the Mulberry Tree; by M. Morin, translated from the French.

An Introduction to Phrenology in the form of Question and Answer, with an Appendix and copious illustrative notes; by Robert Macnish. For sale by JAMES MUNROE & CO. o29

WORCESTER'S READING BOOKS.—1. WORCESTER'S SECOND BOOK FOR READING AND SPELLING.

Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to childreu; and to them it is sufficient to say, that the *Second Book* has the same attractive character as the *First.*

II. A THIRD BOOK FOR READING AND SPELLING; with simple Rules and Instructions for avoiding common Errors. By Samuel Worcester.

The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

One of the most useful reading books that has yet appeared. We recuommend teachets and parents to give it an early examination.—*American Traveller.*

We think it a *valuable* acquisition to the young scholar, both as a monitor for the correction of errors in reading and pronouncing, as well as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Morning Post.*

III. FOURTH BOOK OF LESSONS FOR READING, with Rules and Instructions. By Samuel Worcester.

From the Annals of Education.

It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading, and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books, is to make reading a *study* in our schools, instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuaed to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

From Ebenezer Baily, Principal of the Young Ladies' High School, Bosson; Author of 'Young Ladies' Class Book,' and 'First Lessons in Algebra.'

I have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.

From the Rev. James W. Poland Teacher of Youth.

Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson, a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget the substance of it. The errors noticed at the close of each lesson, together with the questions, fix the attention still more, and afford both interest and instruction. I sincerely hope that many teachers of youth will be induced to give both books a candid examination; after which, I think they will not hesitate to give their decided preference.

From Rev. James Culbertson, Rev. G. C. Sedgwick, W. Brell, Esq. and John M. Howe, (Principal McIntyre Free School,) Zanesville, Ohio.

We have examined Worcester's Reading Books, and think them the most useful reading books that have yet appeared. They are a valuable acquisition to the young scholar, both as a monitor for the correction of reading and pronouncing, and as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character. We recommend to parents and teachers to give them early examination.

The above series of Reading Books, is particularly recommended as worthy of the attention of Teachers and School Committees, as they are precisely adapted to the wants of our Common Schools and Academies.

Published by CHAS. J. HENDEE, and for sale by the Booksellers in all parts of the U. States.
o 29 tf

JAMES'S NEW WORK. Just received by J. MUNROE & CO, Lives of the Cardinal de Richlieu Count Oxenstiern, Count Oliverez, and Cardinal Mazarin, by G. P. R. James, in two volumes, Boston Bookstore, 134 Washington st. o 29

COOPER'S SWITZERLAND. Second part Cooper's Switzerland, by an American, author of the Spy, &c. &c.; just received by JAMES MUNROE & CO., at the Boston Bookstore, 134 Washington st. o 29

FLORIDA CAMPAIGNS. Notices of Florida and the Campaigns, by M. M. Cohen, an officer of the left wing, 1 vol—just received by JAMES MUNROE & CO., 134 Washington st. o 29

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CHRISTIAN PSALMIST.

THE subscriber has been appointed Agent for the sale of the above work, published under the patronage of the '*Christian Connexion.*' They will be sold at the lowest prices.

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Just received, '*The Christian Preacher's Companion:*' or the Gospel facts sustained by the testimony of unbelieving Jews and Pagans—by Alexander Campbell. BENJ. H. GREENE 124 Washington st. o 29

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JUST published 'Abstract of Sacred History; being the first part of the Geneva Catechism'—third edition with abridgements and emendations.

The above work has been out of print for several years, but the demand still continuing the subscriber has been induced to issue the improved edition.

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On the Unitarianism of the first three Centuries
Letter from the Rev. Dr Channing
The Shell and the Kernel
The dark side of our National Prosperity
To the Sea from the German of Stolberg
Letter to the Editor
The Atonement translated from the German of Krug
The Old World and the New
The death of an Infant
First synagogue of the West
Monthly Record for October, and Literary Notices
Subscriptions for the above received by James Munroe and Co 137 Washington St. oct. 22.

NEW LATIN LEXICON. A new and copious Lexicon of the Latin language, compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini and the German Works of Schiller & Luenemann, by Frederick P. Leverett—this day published, for sale to the trade, and at retail by James Munroe & Co.

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AMERICAN ANNUAL REGISTER. For sale by James Munroe &

POETRY.

FOR THE REGISTER AND OBSERVER.

'LET US PRAY.'

Oh long, long years have hurried on,
Since youth's bright happy days,
When kneeling round my father's chair,
He trembled—Let us pray!

And Oh! how memory sometimes flings
Across my path, a ray,
Which brings to mind my mother's voice,
Low whispering—Let us pray!

I often turn upon my bed,
And brush a tear away,
For fancy utters, Oh how sweet,
Those loved words,—Let us pray!

When Death shall come my life to close,
Oh! may I calmly say—
With heart reposing safe on God,
Heaven near me—Let us pray! F.

MISCELLANEOUS.

[From the Rhode-Island Journal.]

THE NEW ENGLAND COAL MINING COMPANY.

Though a notice of a meeting of a company by this name appeared some time since in the public papers and excited some degree of curiosity, yet there seemed to be no one who knew the individuals who composed it; and though the name of the company was significant enough of the object of its formation, yet the community knew nothing of the theatre and plan of its operations. As the result of its operations is now pretty generally known, and is exciting considerable attention, the following facts which may be depended on as substantially correct, may not be unacceptable.

About four years ago Mr John Alexander, a native of Maine, began to direct his attention to the study of geology and mineralogy, with the intention of making a practical use of the knowledge he should acquire. Accordingly, he expended considerable time and money in making examinations in Maine for coal and other minerals. He became engaged with some others in boring for coal in the neighborhood of Portland—the people of that town deeming a discovery of it near their town an object of the first importance. The experiments of Mr Alexander in his own state not being attended with full success, and being certain that if coal of good quality and abundant quantity could be found anywhere in New England, it would amply reward any one who spent his time and money in the attainment of the object, he sought for the best accounts of the geological formation of other states. He met by accident with a piece of slate from Cumberland, in Rhode Island, and from its appearance, was convinced that it belonged to a coal formation. This conviction he communicated to his friends the Messrs. Masons, (citizens of Maine) and it was settled between himself and them, that if Mr Alexander would visit Cumberland and make an examination—and if he thought there was a prospect of finding an abundant quantity of good coal, he might obtain the right of mining, and that they would share with him the loss and gain. Mr Alexander accordingly went to Cumberland, and from appearances he judged the prospect so promising, that he secured from the landowners the exclusive right of mining in a tract of land about six miles from Providence. This tract extends from the Blackstone river on the West to 'Abbot's Run' on the East, the distance being about one mile, and the distance North and South being about the same. The next movement of Mr Alexander was to go to Pennsylvania, with the view of comparing the coal region there with what he saw at Cumberland, and of engaging the services of a practical miner, who had been employed there. He engaged one for a year—the condition being, that if the project should be abandoned, even in two or three months, the man he engaged was still to receive a full year's pay. Thus prepared he commenced operations about a year ago. About ten days after he commenced, he was severely injured by the falling of a stick of timber, which injury confined him to his bed and disabled him for about five weeks; but though kept from the scene of operations, he encouraged one of the Messrs. Masons who was on the spot to persevere. At the end of about three months they succeeded in sinking down to coal, and just as they thought they had found their prize, in consequence of a heavy rain, the bank of the pit gave way—destroyed at once three months labor, and very near destroying the lives of those in the pit, (five in number) where they had been laboring through the day in an incessant rain, to prevent this disaster which they feared would happen. Mr A. then communicated his misfortune to his partners in Portland, who with himself, upon consultation, concluded to renew the effort.

Accordingly another pit was sunk, which also fell in; but after a long period of severe labor, and exposure to cold and wet they succeeded in clearing it out. Thus toiling to the middle of April last, they sunk to the depth of 27 feet of coal. They then concluded that the worst was over, but they suddenly met with an impediment which proved a serious one; and that was, a stream of water, which loosened the sand near the bottom of the shaft; and the timbers which supported the bank began to give way, so that they were compelled to abandon the pit altogether, from the fear of being crushed.—Thus after six months labor through the extreme cold of last winter, they found themselves just where they were when they commenced, with the exception of time and money. Such, however, was the confidence entertained, that a thorough exploration would be attended with success, that it was decided to make one more effort. This last effort did prove successful, but it was at the expense of the life of one of the Messrs. Masons, who was killed by the falling of a heavy mass of coal. Both before and after this melancholy occurrence, Mr A. and his associates had to endure the taunts and jeers of many who thought them engaged in a wild and ruinous speculation.

It was at the last May session of the General Assembly, that Mr A. and his associates became an incorporated company with the name of the 'New England Mining Company.' The future prospects of this Company, are of course, entirely dependent on the quantity and quality of their Coal. Those who have used it in their factories, counting rooms and houses, and the many who have seen it burn day after day at the Franklin House, speak in the most favorable terms of its quality, and many of them consider it not surpassed by the best coal from Pennsylvania. The coal sells at the mouth of the mine for $6 per ton—the price fixed upon—and is called for at this price much faster than it can now be supplied. Then, as to the *quantity*. It is the opinion of a number of gentlemen, who before were of a different opinion, upon descending into, and inspecting the mine, that it cannot soon be exhausted. Mr Alexander himself says that no human effort can ever exhaust it. Hitherto the company have used horse power alone, in the process of mining. Now a large building is erected over the mouth of the mine under which preparations are far advanced for a steam engine, and the engine will probably be in operation in the course of ten days. When this is done, and the miners who are engaged arrive from Pennsylvania, the Company will be able to supply very much faster than they are now able, the pressing calls for their coal, both from town and country.

For the erection of dwelling houses at a convenient distance from the mine for the accommodation of the miners, &c., the Company wish to raise within 60 or 90 days, the sum of $10,000, and this they propose to do in the following manner: It is proposed that the original five members keep to themselves nine hundred shares out of one thousand, and that the remaining one hundred be offered for sale at the rate of one hundred dollars per share—twenty-five of which are already taken. The estimate of the profit which each subscriber will receive on his share has been given us by one of the original proprietors,—That fifty cent per can be realized, the proprietors think evident. They say thus—

'The selling price of coal in Pennsylvania, at the pit's mouth, is $2 25 per ton; if we allow 10 per cent as the profits of the miners, it will leave $2 03, less 40 the rent usually paid, which leaves the absolute cost per ton 1 63. The Cumberland mine is said by the miners to be as favorable as the average of the mines in Pennsylvania; and if so, the cost of working will be the same; and as 30,000 tons per year is nothing more than a medium business, the Cumberland mine will produce, at the present selling price, $6, (which by the way, is $2 less than might be obtained on the ground) will give $180,000, from which deduct $48,000, the cost of mining, and there remains a clear profit of $131,000; but, if instead of 30,000 tons, only 12,000 tons should be raised, being the smallest quantity of which the company have any knowledge, as the produce of one shaft, we shall then have $72,000

From which deduct the cost of mining as before 18,560

Leaves a profit of $52,440

Being more than fifty per cent on the investment.

The proprietors further say, that though they propose to retain nine hundred shares out of the one thousand, yet they are willing that the subscribers for the remaining one hundred shall have the power of outweighing them in voting. Whether the terms offered by the company be unreasonable or not, every one will judge for himself. Whoever considers them so, and thinks he will not get a handsome return for his money, will of course decline the offer. All expenses thus far have been paid, and the coal is now ready for market. By raising the sum the company propose, they will be enabled much sooner to afford large supplies of coal than they will be otherwise; but, at all events the work will be prosecuted with the same spirit with which it has hitherto been conducted.

[From the New Bedford Mercury.]

RAIL ROAD ACROSS THE ISTHMUS OF DARIEN.

The project of opening a channel of communication across the Isthmus of Darien, which has for many years been a subject of newspaper comment and conjecture, appears now in a train at no very distant period to be realized. It appears by recent intelligence, that the congress of New Grenada, during its last session, which terminated in May, passed an act making a large appropriation of land for a Rail or McAdamised road, and granting the same, with the exclusive privilege for forty-five years, to colonel Charles Biddle, a citizen of the United States, who it is said has acted in soliciting the contract as the agent of several large capitalists in this country. The distance across the Isthmus, from Porto Bello to Panama, is only thirty-seven miles;—but it is interrupted by a considerable rocky elevation forming a part of the chain of the Andes.

The advantages to commerce should this project finally succeed and be carried into operation are thus alluded to in the N. Y. Commercial Advertiser:—'The voyage to the Pacific, by the way of Cape Horn, will be in a great measure done away with; and the teas and silks of China, the spices of Polynesia, the furs of the North West coast, and the valuable products of the whale fishery, will reach us by a navigation abbreviated to less than half its present length and consequent expense. The commerce of other nations, too, will of necessity be directed into this new channel of communication. The capes of Good Hope and Horn will no longer be the trial-points of weather-beathen mariners; monsoons and trade-winds will lose mightily in interest; a vast city will spring into existence with unexampled celerity at either extremity of the road, proudly standing like the citadels of trade, one upon the margin of the Pacific and the other upon that of the Atlantic, gathering toll from every box of tea, every bundle of skins, and every barrel of blubber that finds its way to this country or to Europe; and for any thing we know to the contrary, in the course of centuries, a vast system of lateral rail-roads may be created, extending in diverging lines, like the rays of the sun, from the great road between the oceans, to the remotest borders of North and South America, serving as the medium of transportation for all the inland and oriental trade, and, so far as this whole western continent is concerned, entirely supplanting all navigation except that of rivers by innumerable steamboats. Political consequences of no less magnitude may perhaps be in like manner produced, but we have not time or space at the present writing for even a random conjecture of their extent and name.'

SMALL FARMS.

There is a great mistake among farmers; and that is this, they covet too much land. Almost all our farms are probably from four to ten times too large. A farmer never feels that he has got enough. He adds field to field, does not half subdue or manure what he has got, and still wants more.—One of the most productive and profitable farms I ever saw contained but fourteen acres. It was very much subdued, improved and manured; and the owner was called a very thrifty, if not a rich man, while his neighbor, who skims over three hundred acres, and works full as hard, grows poor. By proper management, I am satisfied that every acre of land which is fit to raise corn upon can be made to yield one hundred bushels. Is it not better to put the labor and care upon it, and raise one hundred bushels, than to spread the same over four acres, and thus drive away three or four of your sons to the west? As things now are, what is the process? I will tell you. A man owns one of our large farms. It is paid for.—He raises up a large family. The girls are married off, and he gives each one her portion. He himself dies, and his farm falls to his five sons. One of these five sons takes the farm, and agrees to pay the other sons their shares. They go off to the west, and return no more. He undertakes by industry and economy to keep it, and send a fourth of its value to the west. By and by he finds he cannot do it as fast as he agreed to. He goes to the Life Insurance Company, or somewhere else, mortgages his farm, and starts anew to pay for it. All his life he toils, pays interest, thinks the farmer has a very hard row to hoe, and it is not till near the close of his life that he gets free from debt. When he dies, the same process has to be gone over again, and every generation, we send four fifths of the value of our lands after them. Now this is poor policy, and I sometimes wonder that our farms are in any tolerable condition; for their worth many times over has been sent away to the west. If, instead of this, our farmers would divide their farms, and make every acre yield all it can, our towns would not have the appearance of age and decay which many of them have. 'Praise a great farm,' says the immortal poet of Rome, 'but cultivate a small one.'

I have noticed that men as they grow old seem to want more land; and seldom do you find a man who feels he has enough. I know they talk of the fertility of the west, and the beautiful land to be found there. And I know too, that a young man going out there, if he does not die under it, will in a few years become thrifty. And why? The process is easily described. He goes into the wilderness, purchases his land, lives in his log cabin, sleeps on the floor, or more likely upon the ground, eats upon a slab pinned up into the logs; and it would be wonderful indeed if he did not gain property. And so would he here. Let a young man take the poorest farm you can name, and labor on it as hard, and live just as he does at the west for fifteen years, and he will be rich here. It is not so much the land that makes the difference, as the manner of living, between the east and the west. I was struck while riding in the stage, in listening to the conversation between two farmers, the one from Illinois, the other from the state of Maine. The western man was describing the fertility of the soil, contrasting it with New England. 'Why, how much corn can you raise to the acre?' says our man from Maine. 'I can raise all of seventy bushels with ease.' 'And how much do you get a bushel?' 'Nine-pence a bushel at my door.' 'Well,' says the Maine farmer, 'I can raise three hundred bushels of potatoes on an acre of my land, and get twenty cents a bushel at my door.'—'Ay, you have to dig them.' 'True, and don't you have to pick and shell your corn, and after all get but twelve and a half cents a bushel, and only seventy bushels on an acre.' I repeat it, with the same economy and the same industry, a young farmer here can get rich as easy as at the west. Whether they will practise equal economy is more than I can say. But let the fashion once prevail, of having smaller farms, and having them better cultivated, and you will be surrounded by your own sons, instead of large landholders and a floating population who hire themselves to cultivate it, and who have no land.—*Maine Farmer.*

PITT'S POWERS OF SLEEP.

However violent might have been the previous agitation of his mind, yet in a very few minutes after he laid his head on his pillow he never failed to sink into profound repose. So difficult, indeed, was it to awaken him, that his valet usually shook him before he could be roused from his sleep. One of his private Secretaries used to affirm that no intelligence, however distressing, had power sufficient to break his rest. On that account he never locked or bolted the door of his bed-chamber. I recollect a circumstance which took place several years subsequent to this time—it happened in 1796—strongly corroborative of the above facts. Pitt, having been much disturbed by a variety of painful political occurrences, drove out to pass the night with Dundas, at Wimbledon. After supper the Minister withdrew to his chamber, having given his servant directions to call him at seven on the ensuing morning. No sooner he retired than Dundas, conscious how much his mind stood in need of repose, repaired to his apartment, locked the door, and put the key in his pocket, at the same time enjoining the valet on no consideration to disturb his master, but to allow him to sleep as long as nature required. It is a truth, that Pitt neither awoke nor called any person till half-past four in the following day, when Dundas, entering his room, together with his servant, found him still in so deep a sleep that it became necessary to shake in order to awaken him. He had slept uninterrupted during more than sixteen hours.—*Wraxall.*

A PLANT POSSESSING THE PROPERTIES OF SPONTANEOUS COMBUSTION.—A very interesting paper was recently read by Mr Mornay, before the London Linnean Society, describing a shrub which grows on the rivers of Brazil, and which is called the Euphorbia Phosphorescens. Where this Euphorbia forms large entangled, impenetrable masses, covering, perhaps, a quarter of an acre of ground, and growing some twenty feet high, it will take fire spontaneously, emitting, for some time, a vast volume of dense black smoke, and at last bursting out in flames. Whenever the author had an opportunity of observing the combustion of the juice of this plant, on its coming into contact with atmospheric air, the temperature was a very little raised; the combustion (with flame) went on at a low temperature, until stopped by the formation of a crust, which quickly takes place.—The temperature always appeared to be too low to spread into a conflagration.—*London paper.*

UNFATHOMABLE WELLS IN PENSYLVANIA.—Alleghany Magazine states that a well was dug, some years since, in the great valley between the north and south mountains in Franklin county, and another 30 or 40 rods distant, in Cumberland county, the bottom of which, at the depth of 36 feet, in each, suddenly gave way, and a torrent of water flowed up. A lead, with 50 fathoms of line, was sunk without finding any obstruction, and the wells remain in the same state at present. The presumption is, says the writer, that there is a subteranean lake in that quarter, extending under the base of the vast primitive ranges of mountains between the Susquehanna and Pitsburgh on the Ohio.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
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NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

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